

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., August 20, 1925.

NEW SERIES
VOLUME XXVII, No. 34

R. D. Stringer baptized 17 and welcomed 7 others who came by letter at Ringold La. Dr. A. J. Smith preached during the meeting.

Dr. G. M. McDaniel of Richmond, President of the Southern Baptist Convention, is said to be on a two months vacation for his health.

It is now Calvary Baptist Church instead of Second Baptist Church in Jackson, but the same members, the same H. M. King as pastor, and the work goes on.

People are already selling their cotton in Mississippi. Remember that God says "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine".

If the Baptist Record is on the budget of your church and comes to you in that way; and then it fails to come, you see the treasurer of your church and ask him why he hasn't sent in the money. We are compelled to drop all subscriptions at expiration after due notice to the treasurer or pastor.

Not infrequently the Baptist Record gathers news of the churches from the secular papers, and then somebody from the church of which the report is made sends in a letter to say that the report was incorrect. Why not send a correct first-hand report of your meeting and other news direct to The Record?

An Episcopal exchange sizes up the "Community Church" as a delusion and a snare. It is promoted by people of some one denomination in their own interest and is set before the people generally as a church without denominational connection or character, when in fact it is nothing of the kind, but goes on preaching and practicing the tenets of the denomination of the man or men who sponsor it. And if it didn't, it would be no better.

G. O. Griffith gives in the Watchman-Examiner what he says is the British view of the Dayton trial, and shows himself and probably his countrymen have no sympathy with the Tennessee law or those who try to uphold it. To some of us it seems a strange thing that British Baptists who refused to pay the tax for the support of schools in England which taught things contrary to their faith, that these Baptists should be out of sympathy with Baptists and others in Tennessee who object to paying taxes for schools which destroy their children's faith.

This writer does not know much about some of those scriptures that remain to be fulfilled, and he is a little scared of the folks who can explain all of them. He has to learn a little at a time, sometimes mighty little, and wait a while till this is well assimilated before he can take in any more. But those Scriptures that tell about the future are very fascinating and they are a good thing to use as a telescope to see better many things that look dim. If some people have better eyes than we have, we rejoice. But we better be careful; it may be a case of astigmatism, or possibly a hallucination.

Dr. W. A. Borum helped Pastor S. W. Sproles in a great meeting at Bernice La. Singing was led by his son Rev. Winston Borum.

Pastor L. J. Covington resigns Tate Street Church, Corinth, after three years of good work, effective September 1—that he may enter the Fort Worth Seminary.

The Prentiss Church has arranged a downtown office for Pastor Quin, in the new bank building. This will facilitate his work as county organizer and member of the Convention Board for his Association.

Ouachita College trustees (Baptist) in Arkansas at a specially called meeting rescinded the former action of the board in substituting another statement of faith, and adopted the statement approved by the Baptist State Convention.

Last week the Record passed on the report that Wayne B. Wheeler would resign his place on the federal prohibition force and run for Governor of Ohio. It should have been Roy B. Haynes instead.

We would appreciate brief reports of the meetings of the District Associations, especially where the editor is not present. He will attend as many as possible, but that will not be more than one-fourth of them. Dr. Gunter, Brother Deaton, Brother Ballard and Brother Byrd will attend as many as they can.

Dr. R. B. Gunter assisted the Good Hope Church in Leake County in a week's revival meeting. They were without a pastor and were unprepared for a meeting, but soon began to respond and twenty were added to the church, seventeen by baptism. There were two others made profession who will probably join later. Those who joined were mostly mature people, one a grandmother.

Suppose you should go to the cemetery and find that some miscreant had taken away the monument which had been erected to your father and had put in its place some meaningless and cheap marker, how would you feel about it? Then you can understand something of the way a Baptist feels when he sees that someone has removed from its place the ordinance of baptism which is a memorial of the Savior's death and resurrection and put in its place a cheap convenient substitute of sprinkling or pouring, that is dumb as an oyster as to the resurrection of the Christ.

The minds of many will be confused by the reports coming from China that Marshal Feng Hu Hsiang is abandoning the Christian religion, of which he has been a devoted follower and advocate. We shall have to wait for more full and definite information before we accept the statement. He is said to have nearly 100,000 Christians in his army, and they are called the best disciplined soldiers in China. The reason given for his supposed change is the injustice which China has suffered from the aggressions of the white race. The report says that he is cultivating friendly relations with Japan. To be sure the Japanese are apt to make the most of any confusion and disorder in China.

H. R. Holcomb assisted in a meeting at Logansport, La., in which 33 were added to the church.

It is said that the Louisville Seminary has negotiated a loan of \$1,250,000 with which to finish the new buildings by January 1st.

By January 1st the First Church, Shawnee, of which Dr. Lawrence is pastor, expects to have completed a new Sunday School Building.

Miss Katherine Lawrence, daughter of Dr. and Mrs. J. B. Lawrence of Shawnee, Okla., formerly of Jackson, Miss., was married August 4 to Mr. Charles Ray Ballard.

The Baptist of Chicago deplores the singing of jazz hymns at the recent Northern Baptist Convention. Brother, you ought to have been at a Baptist Convention we attended at Tupelo, Miss., last spring.

The number of drug addicts in the United States is now 110,000 instead of 264,000 when the federal law went into effect a few years ago. This effectively denies the statement sometimes made that prohibition of liquor drinking sends people to narcoais.

Mr. Wm. M. Raley, a Baptist and young attorney of Oxford, was appointed as U. S. Insurance Attorney, with offices at Nashville. He graduated in Law at the University of Mississippi, was a member of the Rainbow Division, was wounded by a bullet from a machine gun and gassed.

The Lamar County Baptist Sunday School Convention will be held at Oloh August 30th. There will be devotional exercises conducted by D. J. Kendrick. Prof. S. L. Stringer will make an address on Christian Education. There will be a sermon at eleven o'clock, special music, and in the afternoon addresses by Rev. L. A. Materne on the Sunday School as an Asset and by Prof. Anderson on Great Through Faith. The meeting will close with a Round Table Discussion.

At a special meeting of the trustees of Ouachita College (Baptist) held at Arkadelphia on the fourth of this month President Dicken offered his resignation and it was accepted to be effective about one year hence. This looks like the back fire of an action taken by the trustees a month or more ago in which they declined to adopt the articles of faith written by the Arkansas Convention, and prepared and adopted some of their own as a substitute. As we remarked at the time, they were headed for trouble.

Ozark, Ala., Dr. T. W. Talkington, pastor, has just closed the most gracious meeting of its glorious history. Evangelist Raleigh Wright did the preaching and Chas. O. Miller directed the music. There were 90 additions. The crowds were immense. It was conservatively estimated that the total attendance in the fifteen days exceeded 20,000. On three different occasions the crowds numbered some 2,000 people. The revival tides ran high, and conviction seemed to be universal. Hundreds of people came from fifteen to twenty miles to the services. There were many seasons of rejoicing and old-time shouting.

TO MISSISSIPPI BAPTISTS

I have just received the monthly report of receipts of the Foreign Mission Board for the period May 1st to July 15. The Mississippi receipts are slightly in advance of those of the corresponding period of last year. We sent \$7,761.70 last year as against \$9,134.59 this year. The difference is not enough to draw any satisfactory deductions. The beginning of a new fiscal year is generally more or less confusing as to figures. Some churches fail to send in their offerings in time to be reported on the old year which swells receipts to that extent on the first month's report of the new year. Something of this sort may account for this slight increase in the figures for Mississippi. At all events the advance is not noteworthy when one remembers the staggering indebtedness of the Board at this time. Particularly is this true when the total receipts from the entire Convention are slightly less than last year. The figures from all sources are \$121,970.50 for 1924; \$120,269.47 for 1925. These figures would not be so discouraging if it were not for the fact that the 1924 figures included reports from only nine of the eighteen states, the quota for June from the other nine not having reached the Foreign Board office when the statement of receipts was sent out on July 15th, 1924. Whereas the 1925 figures include complete returns from sixteen of the eighteen states, only Missouri and the District of Columbia failing to report by the 15th of July this year.

Secretary Love says these statements indicate that our condition, therefore, this year is lamentably worse than last year taking the states as a whole. Our people will be distressed, of course, to learn that we are beginning the new year in such discouraging fashion. Unless there is some decided change in the present situation, we face the partial wreckage of our Foreign Mission Enterprise. The Board has repeatedly warned our Baptist people of this peril. It has not been done to frighten them, nor as mere convenient campaigning. It is a frightful fact. We may even be nearer a disastrous missionary crisis than the Board has intimated, or been able to foresee. We beg our pastors and other missionary workers and leaders to acquaint themselves with the awful plight of our Foreign Mission work, and get this information over to the folks.

The District Associations are at hand, and we urge the committees in charge of the report on Foreign Missions to see to it that the report and discussion this year contains a clear statement of the present distressing condition of the Board, and the apparent prospect of having to close some of our missions, and to recall a large number of our missionaries. It seems nothing short of a Kingdom tragedy to start such an inglorious retreat at a time when God is so signally blessing us.

(Signed) L. R. Christie,

Mississippi Member Foreign Mission Board.
Receipts of the Foreign Mission Board from May 1st to July 15th

	1924	1925
Alabama	6,451.88	3,117.43
Arkansas	100.00*	2,805.50
District of Columbia	1,831.80*	10.00*
Florida	3,630.69	9,800.18
Georgia	5,911.10*	5,654.00
Illinois	100.00*	152.00
Kentucky	22,218.19	13,571.87
Louisiana	2,974.90	2,223.98
Maryland	4,010.00*	3,112.42
Mississippi	7,761.70	9,134.59
Missouri	9,902.02*	3,414.41*
New Mexico	200.00*	279.65
North Carolina	5,446.66	10,073.32
Oklahoma	1,599.50*	6,970.83
South Carolina	1,064.50*	10,463.93
Tennessee	10,578.00	7,130.35
Texas	17,762.85	5,460.38
Virginia	142.28	22,471.53

Miscellaneous

\$101,686.07 \$115,846.37
20,284.43 4,423.10

\$121,970.50 \$120,269.47

June Quota not Remitted (*)

BAPTIST MEMORIAL HOSPITAL

To help brethren in the preparation of hospital reports for the associations meeting during the next three months, the following facts have been compiled for use in that connection. The writer will be pleased to send copies to all who care for them.

—M. D. Jeffries, Hospital Pastor.

January to June in the Baptist Memorial Hospital

The hospital opened for patients July 12th, 1912. In these thirteen years more than 85,000 patients have been admitted; during 1924 11,567 were admitted and the first six months of 1925, 5,537.

The administration has made many improvements this year in beautifying and adding to the comfort of the building. Conditions for charity patients have been much improved by moving the wards to the second floor.

The free service for the first six months of 1925 amounted to \$64,023.41. Of this, \$53,464.61 was in the charity wards. The complimentary service for ministers and their dependents amounted to \$3,039.30, and the balance was in doctors and nurses discounts, etc. The total amount expended in operating the hospital this six months was \$192,739.83.

The Training School had fifty-seven graduates this year, its largest class. This leaves room for other qualified applicants.

Pastor M. D. Jeffries has entered upon his eighth year of service in the hospital and the work moves on. Mr. A. E. Jennings is Chairman of the Executive Committee, Mr. Geo. Sheats is General Superintendent, M. D. Jeffries Pastor, and Miss Myrtle Archer is Superintendent of Nurses.

BAPTIST WINS HONORS

Dr. Alcee Fortier was for long years professor of Romance Languages in Tulane University. He was also for many years a member of the Board of Directors of the New Orleans College of Oratory. The old doctor's son, Hon. Jas. A. Fortier is, at present, President of the Orleans Parish School Board, and also a graduate of the New Orleans College of Oratory, of which institution he is a member of the Board of Directors. This gentleman a few years ago founded a medal in Oratory as a memorial to his father, said medal to be awarded to the successful competitor in an oratorical contest to be held in the college each year among the candidates for the degree of Bachelor of Oratory. As a prerequisite to candidacy for this degree, the entrants must have had three years' work in the regular classes of the college, after which they may enter upon the course of study leading to the degree. This course of study requires two years.

The Fortier Memorial Medal was won this year by Prof. Lawrence Bracey Campbell, Instructor in Homiletics and Public Discourse, in the Baptist Bible Institute, New Orleans. The contest took place in the auditorium of Loyola University, a Catholic institution, before an audience mainly Catholic, and a committee of judges mainly Catholic, against a group of competitors composed mainly of Catholic young people. Prof. Campbell is a Baptist preacher, a student now for five years in the New Orleans College of Oratory, whose President, Miss Lily C. Whitaker, is a loyal Catholic woman, of remarkable brilliance and ability as a teacher. Brother Campbell says he attributes his success in the college in large measure to the spirit of fairness and high sense of honor among the Catholic people who form so large a percentage of the clientele of the college.

ABOUT THE REPORT OF THE COMMITTEE ON "BAPTIST FAITH AND MESSAGE"

There has been so much said by men who are in a better position than myself, that it may seem folly for me as only a country preacher to get into the discussion, and I do not mean to start one. I heartily agree with Brother J. A. Lee in his article that there has been too much said already, as it is of the nature it is.

It was not my privilege to be in the Convention hall when the vote was taken on the report of the committee, because the building was so crowded that I could not find a place. Had I been inside when the vote was taken it would have been 2,014, which might have kept it from being so unlucky and causing so many hard things to be said about Drs. Scarborough and Mullins. And if I had been one of the 950 who voted against the report I believe I would have been democratic enough to say I will abide by the decision of the majority and not keep making a fuss because I did not have my way.

I wonder if these brethren who are having so many hard things to say about the ones who voted their conviction in this matter would advocate such policy in the churches of which they are pastors, or would they advise the brethren of the minority that it is more in keeping with the teaching of the scripture to let the majority rule. Would these good pastors say that a deacon who did not approve a thing that the pastor asked the church to do, and succeeded in getting it done, should use all the influence he had to shake the confidence of the people in that pastor? That seems to be what they are doing in this matter.

Not only are they trying to shake the confidence of the people in Drs. Scarborough and Mullins, but when they try to leave the impression that the question was decided as it was because of the influence of these leaders they are saying that 2,011 are not capable of thinking for themselves, and that the 950 are the only ones in all the Southern Baptist Convention who are thus capable. I do not feel that this reflection on the great majority of the Convention is justified. It is true that we believe in our leaders just as every church believes in the leadership of the pastors, and we have confidence in their ability to lead us in the right direction, but the messengers at the Convention represent in a large way the intelligence found among Southern Baptists. This reflection may not be as bad as saying we came from monkeys, or some other lower forms of animal life; but it seems to be almost saying we are still monkeys.

These discussions that are equal to claiming that 2,013 Baptists voted in favor of Evolution has furnished the enemies of our work a weapon to fight our Convention and its mission program, men who call themselves Baptists are going over the country in this section where I live telling country churches and others that the Southern Baptist Convention by a large majority endorsed evolution, and they did not get their information from the minutes of the Convention, nor from being present when the vote was taken on the report of the committee.

It is hard enough for some of us who are pastors of small country churches to lead the people to do what they should do in co-operating with our leaders in a world-wide Mission program, but when these brethren who have a large work come out and leave the impression that our leaders have all turned evolutionist, and deny the teaching of the scripture, and endorse the teaching of evolution in our schools, it makes it a harder task to lead them to give of their means to the support of the Gospel. It is an honest conviction with me that these brethren have done more harm to our Mission program in the articles they have written than all the evolutionist can do in several years.

—S. J. Rhodes, Lucedale, Miss.

THE
FAITH

RIDGECREST—A BAPTIST ASSET

By E. O. Sellers

Friends of former years will scarcely recognize the Ridgecrest of today. The removal of the former porch of the hotel, the remodeling of the entrance and lobby, and the addition of thirty-foot columns and pilasters to the front, makes the big hostelry one of the most attractive anywhere about Asheville, equal in every way to the famous Robert E. Lee Hall at Blue Ridge. In addition to this, the neat little, temporary, auditorium, the fine driveways and flower decorations are beautiful and restful, a prophecy of what is yet to be, when the lake is constructed, additional hotel accommodations provided and Baptist folk are really sold on the Ridgecrest proposition enough to do for it in a material way what has been for Montreat, Blue Ridge and Junaluska. Indeed, an investment of one half as much money as these others have expended will yield three or four times the return, because of the natural advantages and accessibility of Ridgecrest over these other places.

This year's program is high class, including during the summer some of the most outstanding Baptist leaders in the land. Every interest is given consideration; Missions, Education, Evangelism, Young People's Work of every kind, Music, and so on for our entire Kingdom Program.

The response has been fine and widely representative; almost daily the hotel has had to turn visitors away, though accommodations are to be had in the cottages or at near-by resorts.

The magnificent paved road over the mountains from Asheville east past Ridgecrest is as fine a bit of engineering as I have ever inspected. It is wonderfully popular, judged by the almost countless number of cars that are constantly traversing it.

Western North Carolina is on a boom. In and about Hendersonville, they told me that there are about 20,000 summer tourists and for 15 or 20 miles in most directions from Asheville is to be seen some sort of development proposition. America has seemingly discovered the "Land of the Sky".

New Orleans, La.

DR. SCARBOROUGH COMMENDED
FOR HONORING DR. J. B. GAMBRELL

In the Baptist Record of July 30th Dr. Scarborough highly commends the fine Christian spirit manifested by Dr. Gambrell while under criticism.

I want to join Dr. Scarborough in thus honoring Dr. Gambrell, our great Mississippian.

It was this spirit in Dr. Gambrell that enabled him to maintain his leadership until his death.

I saw and admired this Christ like spirit in Dr. Gambrell long before Dr. Scarborough did. I was born and reared in southeast Mississippi. In that section there were some ten or a dozen Associations that formed what was then known as "The General Association of Mississippi". The Baptists in the remainder of the state formed what was then, and is yet, known as "The Baptist State Convention".

The brethren of the General Association did not feel kindly toward their brethren of The Convention. With them "Convention Baptist" was almost a synonym for a heretic.

Two of the outstanding leaders in the General Association were closely related to me by marriage. They were men of stalwart character, close students of the Bible and great preachers in their day. They put much emphasis on those things that distinguish Baptists from other denominations and as a result Baptists are very numerous in that territory. These men deserved their leadership by virtue of their ability but they could not see much good in a "Convention Baptist". Neither could I at that time, because I was under their influence. Dr. Gambrell at that time was the outstanding leader among the

Convention Baptists. He came in for a considerable share of criticism on the part of the leaders in the General Association. He would attend their meetings as a fraternal messenger from the Convention but he was not welcome. However, the brethren of the General Association were Christians and polite Christians. They gave him a hearing. When allowed to speak he never referred to any criticisms of himself. He spoke in love. He magnified the Christ, their common Savior. He manifested the spirit of Christ in his attitude towards his critics.

At that time the General Association was doing no mission work except a small amount in their own bounds. They believed they would be untrue to the Master if they should co-operate with Convention Baptists in any kind of mission or benevolent work.

Dr. Gambrell knew well their feelings along this line, but he never censured them for it. They were falling far short of their duty in carrying out the Master's command in the Great Commission, but Dr. Gambrell never tried to read them out of the denomination nor call them all sorts of hard names. He was patient and loving towards those who had not caught as large a vision of their Christian obligations as he had. His Christ like demeanor towards his critics softened their hearts.

The leaders of the General Association at that time are all dead now, but before their death they felt kindly toward Dr. Gambrell. His Christ like spirit won them. The General Association is now in the past. Most of those living who once composed it are now working and co-operating with the Convention. Dr. Gambrell's influence was a large factor in bringing about this happy state.

May I kindly commend the spirit and conduct of Dr. Gambrell to Dr. Scarborough?

There are those in Texas who do not say and do what Dr. Scarborough thinks they should say and do. As a result he is bitter and harsh towards them. He tried to influence his brethren of other states to feel toward his unruly Texas brethren as he does. Some Texas brethren about twenty-five years ago, made it quite warm for Dr. Gambrell. It was at this period in his life and experience no doubt Dr. Scarborough referred to when he wrote: "I have been with him often when he was under fire from the critics, men who misunderstood, misinterpreted and often misrepresented him, and in public print severely criticised him. I have never seen him show a finer spirit than in those times". Dr. Scarborough wrote truly when he wrote the above. Dr. Gambrell practiced that spirit as long as he lived and in practicing it he held his leadership until his death. Without it no man can hold his leadership, however great he may be intellectually.

While Dr. Gambrell "was under fire from his critics" he did not rush into the papers of other states and try to prejudice his brethren outside of Texas against his Texas critics as Dr. Scarborough and Dr. Groner are doing. About the only thing I ever heard Dr. Gambrell say about the Texas situation was this: "Some of us are having a gloriously hard time in Texas". Oh! that Dr. Scarborough and Dr. Groner had the spirit of the great and sainted Gambrell. If they had it they would heal some sores in the hearts of some of their Texas brethren. They would close up the breaches between some of the brethren in their state. But not having the spirit of the great old Baptist commoner they are making the sores worse and the breaches wider in Texas and in addition they are trying to make the same sores and create the same breaches among Mississippi Baptists that exists among Texas Baptists.

I am hoping and praying that the severe things Dr. Scarborough and Dr. Groner are saying in The Baptist Record about some of their brethren will not have any ill effect on the hearts of our Mississippi brotherhood. I can testify from my own knowledge and observation that Dr. Scar-

borough writes truthfully of the spirit and conduct of Dr. Gambrell under criticism. I join him in all he says of the sainted old commoner. May Mississippi Baptists emulate the spirit of our own, lovable, patient, forbearing and forgiving Gambrell instead of the bitter intolerant spirit of Dr. Scarborough and Dr. Groner of Texas.

—J. W. Lee.

TWO GREAT WEEKS AT SOUTHERN
BAPTIST ASSEMBLY,
RIDGECREST, N. C.

By J. W. Cammack, Corresponding Secretary,
Education Board, S. B. C.

All of the weeks at the Southern Baptist Assembly, Ridgecrest, N. C., have brought special features, interesting and inspiring addresses and uplifting music and good fellowship. However, the last two weeks of the Assembly, from August 16th to 31st, will be fully up to the high average.

During the week of August 16th to 22nd, emphasis will be given to "The Baptist Opportunity". An address will be made each day by Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La. Other speakers of the week will be Dr. I. J. Van Ness, Nashville, Tenn.; Dr. B. A. Bowers, Knoxville, Tenn.; and the Study Courses in the W. M. U. Study Book; Teacher Training and B. Y. P. U. work conducted every day.

The Climax

During the week of August 23rd to August 29th, the subject will be "Baptist Prospects at Home", with the following program: Dr. B. D. Gray will preach twice Sunday, August 23rd. He needs no introduction. Dr. Homer L. Grice, head of the Department of Daily Vacation Bible Schools of the Sunday School Board, will give a demonstration of daily vacation Bible School work each day; he will give three stereopticon lectures; two moving picture films and two addresses concerning the work of his department.

Dr. V. I. Masters, author of text books on the "Country Church", and a thorough student of this subject, will give two addresses on the Country Church.

Pastor T. E. Peters, one of the most progressive and successful country pastors in the State of Virginia, will give one address on "The Future of the Country Church", and one on "Ministering to the Local Fields". These addresses will be based on his personal experience.

Mr. Louie D. Newton, editor of the Christian Index, will give two illuminating and stimulating addresses on the "Relation of the Denominational Press to our Program".

For the week end, covering Saturday, August 29th, to Monday 31st, the principal speaker will be Dr. George W. Truett, of Dallas, Texas.

The attendance of the Assembly has been the largest in its history. The scores of people who have been turned away from the hotel on account of lack of room, brings the Assembly face to face with the necessity of doubling its capacity for next season. Steps, looking in this direction, were taken at the annual meeting of the Directors on Thursday, August 13th. The Education Board of the Southern Baptist Convention is receiving requests from many sources urging that steps be taken to greatly enlarge the facilities at Ridgecrest.

Beulah Church near Center enjoyed a good revival and had five additions. J. F. Bailey is pastor.

We are in receipt of the new negro Year Book, which is an encyclopedia of information about the negro. It is the work of Monroe N. Work of Tuskegee Institute, and is indispensable to anyone wishing to know the progress the race is making today. This is the seventh annual edition, and is so arranged as to be a ready reference book for needed information. The price is \$1.00 for the paper bound and \$1.50 for cloth bound volume.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. E. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

RETURN TO SOBERNESS

Evidently drunkenness or intoxication is not simply a sin of modern men. It is only more conspicuous because the moral sense of the world has been raised by the religion of Jesus to where the condemnation of drunkenness is more pronounced. What was once condoned as a slight matter is now condemned as a serious offense. The prevalence of drunkenness is shown by the frequency with which it is condemned in the Bible. And the exhortation to soberness is common in the Epistles of the New Testament.

But there is an intoxication which affects the mind without being primarily physical in its effects, and that is the kind spoken of in the New Testament to which we here call attention. The soberness to which we are exhorted is a mental and spiritual state, and the words used are figures of speech drawn from the contrast between drunkenness and sobriety caused by drinking or abstinence from strong drink. In other words mental intoxication can be caused by other things than by alcohol. This hardly needs argument or explanation if one will stop to think of the high state of mental excitement amounting to disorder or temporary dementia often witnessed in people who are called nervous or temperamental.

It is a matter of common observation that our generation is suffering from a high state of nervous excitement. We attribute it, as we do almost everything else, undesirable, to the "war". And it may have its part in the condition, though the war itself may be partly result as well as cause. Anyway the situation is on us. And there never was a time when the exhortation to sobriety was so much needed as it is today. The Bible was written to meet this and every other situation; it will supply us just what we need for the times upon which we are fallen.

Some of the passages that fit this need are worth recalling here. Peter says in his First Epistle 5:8, "Be sober, be watchful,—Your adversary, the Devil, as a roaring lion walketh about seeking whom he may devour". Paul says (1 Cor. 15:34), "Awake to soberness, righteously and sin not; for some have no knowledge of God. I say it to shame you". Again in 2 Tim. 2:26, "And they may return to soberness to do God's will".

There are three degrees commonly observed in intoxication. One is garrulousness; another is quarulousness, and the third is stupidity. A slight intoxication turns one's tongue loose. Men have been known to resort to drink to produce this effect. Loquacity is sometimes mistaken for brilliance. One may think himself a brilliant conversationalist when he is merely an insufferable bore. Mental excitement is not necessarily intellectual brilliancy.

Again the degree of intoxication may have reached the stage when the man becomes contentious and quarrelsome. He is now suffering from an exaggerated ego. He is self opinionated and self assertive. He is sensitive to the point of pain, and is resentful of any contradiction, or the expression of a different opinion. He is not argumentative, he is pugnacious and belligerent.

He will brook no opposition. Difference with him on any subject is an offense. Others have no right to an opinion that is not in accord with his or subservient to it.

The final stage is stupidity. He falls asleep. He becomes unconscious of all that is going on and the world goes by without his bothering with it. Such a man is indifferent to the needs of the world, or his own needs. Whether it is bad or good, getting better or worse is of no concern to him. He doesn't want to be disturbed and he resents any effort to enlist him in a moral crusade, a program of world service, whether it be for saving the lost, training the young, or ministering to the needy. The name of this beast is more than 666; his name is Legion.

Now look about you and see if you do not recognize in our generation these three classes of people suffering with the intoxication, or mental and spiritual poison. There was never a time when as many people wanted to be heard. The orgie of talk at Dayton, Tenn., was just a symbol of our times. Everybody wants to rush to the platform and put the trumpet to his lips and deliver himself of a message, whether he has anything to say or not. Again there was never a time when it was as difficult for the talkers (and writers) to keep in a good humor. In religious conventions and in newspaper controversy, people are sensitive and find it more difficult that ever to be parliamentary and courteous and brotherly. Our opinions are sensitive and we holler when anybody crosses our theories. There are more sore toes on exhibition, and some sore heads in evidence, than ever before. We forget that contending for the faith and being contentious about opinions are not always identical.

But there is another degree in intoxication, and many are afflicted with it. They care for none of these things. They are drunk with the world's love for ease, with the desire for popular approval, for the good opinion of men, good or bad, so that they have no concern for the truth. They only want to be let alone, to be allowed to sleep. To all of these the exhortation of Paul is pertinent. Be sober; be watchful.

Dr. W. W. Landrum is reported seriously ill in a Richmond hospital. And Dr. McDaniel of Richmond is still seriously ill.

The leading denominations of the United States as reported by Dr. H. K. Carroll are as follows: Methodist, 8,700,007; Baptist, 8,227,225; Lutheran, 2,503,642; Presbyterian, 2,503,000; Disciples of Christ, 1,668,906; Episcopalians, 1,147,814; Congregational, 861,168; Reformed, 532,668. The Baptists made the largest gain, which was 88,093.

"Aunt Mollie are you going to prayer meeting tonight?"

"Jane, I'll probably go to church, but we have no prayer meeting."

"No prayer meeting! Why I heard the pastor on last Sunday distinctly announce, 'the mid-week prayer meeting' for Wednesday evening at 7:45 P. M."

"Yes, that's true, but I have been here now a year and a half. On coming, I put my membership in the church, as I think every Baptist ought to do, but we have never had a prayer meeting since I have been here."

"The pastor leads the meeting. He has a song, possibly two songs, then he reads the Scriptures, prays or maybe calls on some one to lead in prayer, then another song, sometimes a solo. Then he lectures from thirty to forty minutes, has a closing hymn, then the benediction."

"I often go with a burdened heart, longing for communion and fellowship with the Father and with His Son Jesus Christ, and all I get is some intellectual food, frequently not even seasoned with Spirituality. We usually have less praying on Wednesday night than we have on Sunday."—Exchange.

Pastor Watkins has resigned the church at Wanilla. His home is in Bogalusa, La.

A great Baptist hospital is being built in St. Paul, Minn., to be completed a year hence.

Brother B. W. Hudson of Jackson conducted a meeting at Sontag last week and several were added by letter.

Dr. J. W. Mayfield and family of McComb are spending a month at Hendersonville, N. C., in the "land of the sky".

Dr. B. H. Lovelace was with the saints at Little Bahala Church last week and they had a good crowd at the baptizing on Friday.

Pastor De Moss conducted his own meeting at Star, having Brother Grafton to lead the singing. Eight were added to the church.

Some one said, "To say, I know nothing at all, is stupidity; to say I know it all, is conceit; to say, I know in part, is humility".

Marshall County Association meets at Byhalia September 9th. All expecting to attend send names to Mr. L. D. Myers for entertainment.

Pastor H. W. Shirley has returned to his work in Philadelphia after a three months' vacation out West. His people gave him a royal welcome.

Prof. J. T. Wallace and wife are at present at 505 W. 124th St., New York City. He is taking special work in Columbia University till February 1st.

A Baptist preacher who is an expert advertiser has scattered abroad the news through perhaps a dozen different denominational papers that he declined a \$1,000 raise in his salary.

Dr. Zarilli of the Bible Institute in New Orleans assisted in a meeting at County Line Church, Smith County, and the church is rejoicing in enlargement and quickening of spiritual life.

Good Hope Church in Marion County enjoyed an excellent meeting. Twenty-four were baptized, nearly all of them mature men. Brother W. R. Cooper of Blue Mountain assisted Pastor Van Walker.

Thirty-three of our largest cities are more foreign than American. There are more than 20,000,000 men and women within our borders who are foreign, and their children number 25,000,000 more.

Dr. John F. Carter of Blue Mountain preached in the meeting at Sebastopol. The people responded and rejoiced. Pastor L. D. Bassett baptized eleven. Brother Carter is ready for other meetings or for a pastorate.

The editor was with Pastor W. S. Rogers in a meeting at Oma last week. One fine man was baptized. This is the third meeting in which we have helped Oma, but the first time with Brother Rogers. This fellowship was greatly enjoyed.

Dr. F. B. Meyer of London, whose devotional books have made the world better, is now past 80 years old, but was one of the evangelists in Tent Evangel in New York City this summer, where a campaign for souls is waged every summer.

Dr. Powell B. Trotter of Byhalia sends word that the Mount Moriah Church in the southern part of Marshall County has a brick building. Brother Sandusky of Holly Springs is now pastor. The building was repaired during the pastorate of Brother E. L. Wesson a few years ago.

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The Memphis Commercial Appeal has the courage to commend Mr. John D. Rockefeller, whom demagogues delight to abuse simply because he is rich. It is said that Mr. Rockefeller has given more money to benevolent purposes than any man who ever lived, and much of it has been spent in the South to destroy hookworm and malaria and yellow fever. He has also given much for diversified agriculture.

Brother J. E. Byrd in writing of Dr. Scarborough's meeting at Mt. Olive says: "One of the greatest blessings came to my life and to my home by having Dr. Scarborough and his wife and son in my home for the time. His earnest prayer life was a benediction. He seemed to never worry about the criticisms that were made against him, but he impressed me that his one concern was for the cause of Christ and our great denominational program".

The Southern Baptist Theological Seminary, which makes a specialty of training preachers, having 415 enrolled last year and anticipating a larger number matriculated this session for the dedication of its new plant, leads the 119 Southern Baptist schools of all descriptions in teacher training awards, with 1,180 according to the Sunday School Board's report for the session 1924-25. Dr. Gaines S. Dobbins, head of the School of Church Efficiency and Sunday School Pedagogy at the Seminary and one who believes in a teaching ministry, has just returned from Columbia University, where he spent his sabbatical year in preparation for expansion at the Seminary this session.

HELP!

Dr. E. P. Alldredge of Nashville, Tenn., c/o Baptist Sunday School Board, asks that you send him the correct address of the following preachers:

D. H. Barnhill	B. F. McPhail
B. B. Coke	J. R. Moore
C. T. Davis	J. L. Muskelly
W. P. Davis	W. A. Pepper
W. E. Delaney	Alton Pierce
E. G. Diamond	W. H. Ponder
J. W. Grantham	H. L. Gaston
W. B. Grissom	R. H. Reeves
M. E. Haddon	C. F. Schmitz
J. J. Hanson	N. T. Sikes
C. L. Hargrove	J. W. Smith
O. O. Hill	D. W. Smith
L. D. Howell	R. L. Summerlin
R. B. Lott	H. A. Thigpen
J. A. Lowery	R. R. Wadkins
S. M. Massey	J. C. Wells
J. H. McGregor	H. D. Williams
W. Yarborough	M. I. Woods

A SCIENTIFIC REPLY TO EVOLUTION

By President E. Y. Mullins, Louisville, Ky.

I have been convinced for many years that it was only a question of time until scientific men of the best type would reply to the theory of evolution. The evolution dogma must be met on its merits if it is to be overcome. No man can meet it successfully for reasonable people unless he is openminded in his attitude to truth, fair in his statement of fact, and unafraid in his bearing towards erroneous teaching.

The most serious phase of the evolution controversy today is the dilemma of our intelligent college and high school boys and girls, and our university students, so many thousands of whom are in our state schools. There they frequently hear the evolution theory plausibly expounded as antagonistic to Christianity. All the prestige and influence of learned professors reinforce this point of view. On the other side they often read in our papers, or hear in our pulpits denuncia-

tions, or alleged replies, which do not meet the issue at all. This is a serious enough situation in itself. But to confuse it even more the young people learn that the whole subject is taboo in our denominational schools. Teachers in some of these schools are forbidden to expound or explain or to deal with the theory at all. The result is inevitable. Thousands of young people conclude that the ministry and Christians generally are afraid of investigation and by a very short road arrive at the point where it is assumed that if science is accepted Christianity must be rejected. An official of a great commercial organization told me recently that his company trained five hundred men and women annually for positions in the concern, and that nearly all of them were in an attitude of antagonism to religion because of the scientific teaching or smattering of scientific teaching they had had, without any adequate Christian teaching to offset it. Christian schools and pulpits, he said, often shut their eyes to plain conditions without providing a remedy. Even if some Christian leader attempts to set forth a sane view and recommend a wise and discriminating policy immediately the timorous are thrown into a panic and the air is filled with suspicion and denunciation.

There are signs that the tide is turning, however, and the overdue answer to the inflated claims of the philosophers of evolution is beginning to appear. Professor L. T. More of the University of Cincinnati, whose book on "The Limitations of Science" I have read in the past, has recently written on "The Dogma of Evolution". It is this latter book which I propose to review in this article. Professor More is professor of Physics in the University of Cincinnati. He does not write in any interest except that of scientific truth, coupled with a desire to promote the best moral and spiritual interests of the human race. He nowhere appeals to authority. He nowhere quotes texts of Scripture to prove a conclusion in science. He avoids the folly of calling evolution "the devil's lie" and imagining he has thus answered it. He is tremendously concerned for the moral and spiritual foundations of life. He avoids the compromises of so many people today who try to substitute a humanitarian religion based on evolution for a religion that conserves human freedom and the reality of a personal God. But in every sentence and paragraph Professor More meets the evolution dogma on its merits, and from the purely scientific standpoint. There are 387 pages in the book, and I can only give a brief summary of the argument.

As illustrative of Professor More's argument I cite a passage in the introduction. He refers to the uncertainty and confusion in the minds of biologists due to their inability, after sixty years of research, to tell us the causes of the origin of species. They ask for time to gather more facts in proof of evolution. Professor More replies: "They cannot understand that it is not more facts which are needed but some little indication to show that the laws of physics are adequate to include life and its attributes. They are blind to the evidence that the world is fast losing faith in the ability of science to solve the riddle of man * * * and is turning again to the precepts of those who are wise from human experience". (Pp. 22-24.)

In a sense this brief passage is a key to the entire argument. Professor More is an expert in physics. Evolutionists as a rule adopt a monistic philosophy based upon physics. They use the laws of chemistry and of purely physical sciences in explaining living forms of all kinds, including man and his conscious and moral experiences. Professor More's reply is that there is no possibility of explaining life and consciousness in terms of physics. The laws of physics are totally unlike life. They cannot in any possible way be identified with consciousness. This being true the scientific basis of the evolutionary hypothesis collapses. Evolutionists have thus without warrant assumed that a single principle

is all that is required to support their hypothesis, whereas we must recognize the diversity involved in the three sciences of physics, biology and psychology—that is to say, on the three levels of mechanical nature, biological and animal nature, and human nature.

Professor More (pp. 30-31) explains why he, as an expert in physics, criticizes biologists by saying that biologists have gone further out of their own field and have attempted to use the laws of physics. He says: "I am quite prepared to accept the conclusions of biological experimentation and I shall depend on the statements of biologists to show that they have not bridged the gap between the organic and inorganic worlds; they they are not prepared to explain living processes by physical force and energy; that biological evolution as a guide to human society is a delusion".

There are interesting chapters on the Greek philosophers and the medieval attitude. In the former Professor More shows that, contrary to modern claims, the Greeks did not originate the evolutionary theory. Indeed it could not be conceived in its biological form until a great store of fossil remains was collected different from existing forms. This was not done until recent times. (Pp. 73 & 121.)

We reach the heart of Professor More's argument in the chapter on Life as Mechanism. Referring to the monistic basis of evolution he asks: "If we explain all phenomena in terms of one principle, for example energy, what then is energy? And how shall we explain it except in terms of what we have already declared was explained by energy? Such it seems to me is the hopeless problem of those who attempt to build a monistic philosophy." (P. 242.) Again, he says the most extravagant example of this monism is the attempt to explain thought in terms of physical phenomena "in spite of the fact that our observation and experience teach us there is no causal relation between the two." (P. 242.) Again: "In spite of the speculations of centuries we have not advanced a step beyond the noble, and dignified description of the creation as imagined by the Hebrew Prophet in the Book of Genesis." So also "when he stated that man was created out of the dust and that God breathed into him the Breath of Life, all was said of that supreme mystery, as an eminent philosopher pointed out to me, which can be said." (Pp. 242-243.)

Biologists have adopted the words "biophysics" and "biochemistry", but they are based on a fiction. A scientist may be a biologist, a chemist or a physicist, but no connection has been shown between life and chemistry or life and mechanism. When one studies a living body he is a biologist, when he studies the same body from which life has been killed he may be a physicist. But he cannot be both (p. 248-9).

Professor More concludes the chapter on Life as Mechanism by saying that life as mechanism "is the goal to which biological theories of evolution inevitably tend and it is only by proving that there is no scientific proof for this doctrine that evolution as a basis for a science of life and thought can be successfully attacked." (Pp. 296-7.)

Society and civilization fell under the spell of the philosophy of evolution after its promulgation in the last century. In chapter eight Professor More traces its effects. First: the assumption that species are mutually related so that those now existing are modified forms of previous species is justifiable because it is open to observation and experimentation. He nowhere concedes that science has traced any definite connection between species. Second: the hypotheses of natural selection, inheritance of acquired traits, the mutation theory, etc., are not only not proved but are metaphysical in character and unverifiable. They cannot be proved because science knows no principle by which species can be vitally connected. Third: the hypotheses of

(Continued on page 6)

A WORD TO BROTHER J. W. LEE

By President E. Y. Mullins

I am utterly amazed at the article by Brother J. W. Lee on the Memphis vote on the Doctrinal Statement in your issue of July 30th. Brother Lee quotes from my Memphis address as recently published, and quotes the same idea in three or four different connections in the published report of the address. The gist of the whole matter is in the following quotation which he takes from my address:

"Now brethren, when we begin to reason about these facts, the question boils itself down to one issue only, and that is simply this, where shall we put the reference to evolution? Shall we put it in the Doctrinal Statement, in a Confession of Faith or shall we put it in a separate general statement of the relation between 'science' and 'religion'."

Brother Lee quotes this same statement in three or four connections in my speech, and from it draws the amazing and extraordinary, and I might say, marvelous deduction that I was trying to deceive the audience, and he actually goes so far as to affirm that I succeeded in my attempt. That made some false impression on the brethren regarding the difference between Dr. Stealey and myself. By what sort of moral or logical legerdemain or sleight of hand Brother Lee is able to devise such a connection is utterly beyond my powers of imagination. How on earth could my affirmation of my view as to the issue constitute a deception practiced upon the audience. I did use the language quoted. I did say the issue boils itself down to the one point as to where we should locate the statement as to evolution. I did repeat that statement, and I made it as strong as I could in my address purposely. Not only did I make the statement in my address, but I repeat it here and now. It was the only issue, as I saw it, and as I now see it. It was the gist of the whole controversy. That was my view, that is my view, and I think will continue to be my view.

How Brother Lee can imagine that by an emphatic expression of my view of the issue I should be trying to deceive anybody is beyond me. Has a man no right to express his own view as to a controverted point; and must it be inferred that when he does express his personal view and so states it, that he is trying to deceive somebody?

Nobody was deceived as to what Dr. Stealey wanted. He had already spoken forty minutes and told the brethren what he believed and what he wanted. His views were in print in the hands of the audience, and they read as the discussion proceeded. There was no conceivable way in which I could have deceived the audience as to what Dr. Stealey wanted or did not want. I never stated that Dr. Stealey agreed with me. It would have been absurd for me to make such a statement because he did not agree with me, and I was arguing against him in all that I said. Now for brethren to assume that I convinced the Convention that there was no difference between Dr. Stealey and me is absurd on the face of it. There would not have been any debate, or any issue, or any vote, or any division, or any feeling at all, if the obvious and self-evident difference between Dr. Stealey and me had not existed.

It is passing strange that a man of Brother Lee's intelligence can reason as he does.

By the way, I note a fine article in the Record of August 6th, by Brother J. A. Lee, which is itself a fine answer to Brother J. W. Lee. I commend it to Brother J. W.'s consideration.

I may conclude this article by quoting from a splendid article in The Baptist Courier by Rev. B. H. Duncan, on the subject "A Peculiar Type of Democracy". Brother Duncan refers to the peculiar sort of argument which the brethren of the minority are making in connection with the current discussion. The minority, it is assumed by some of these brethren have all the wisdom,

and the majority did not know what they were doing. Brother Duncan says:

"First, it would seem, the majority vote was not a majority. There is a lot of talk about carrying the issue to the 'brethren'. The 'brethren', it appears, didn't have a chance. It seems to be thought by some, if the brethren could have had their way the vote would have been different. Now just whom the brethren refers to I am not sure that I know. If it refers to the Convention messengers, then the answer is that it was referred to the 'brethren'. And to say that the 'brethren' at the Convention did not get what they wanted or that they were 'hoodwinked', as some of the writers imply, into voting for something which they did not want or did not understand, is to charge the 'brethren' with gross ignorance or a total lack of intelligence. The Convention messengers had ample opportunity to thoroughly understand the issue before them. They had a copy of the Statement in their hands, and they heard the discussion on both sides. If they did not have these means of informing themselves it was their own fault. And surely the average intelligence was high enough to assure a thorough understanding of the issue involved.

"This is where appears the PECULIAR TYPE OF DEMOCRACY. These brethren who are so dissatisfied with the action of the Convention, I have no doubt would earnestly contend until their dying day for BAPTIST DEMOCRACY. But from their actions we would judge that they consider themselves the majority. It is not quantity that counts but quality. And they seem to think that they have all the quality for deciding on a Doctrinal Statement, and therefore the quantity of votes cast on the other side should not count. If these same brethren had a minority in their churches that kicked up as much fuss over an issue that they had lost, as they themselves are over the Doctrinal Statement, these brethren would brand the disgruntled minority as undemocratic and unbaptistic."

(Continued from page 5)

the cause and method of evolution (mechanism) inevitably lead to a mechanistic philosophy which attempts to reduce life to physical and chemical terms. The facts are against the mechanistic view of life and the hypotheses are unjustifiable assumptions. Fourth: these hypotheses have been expanded so as to include man, society, ethics and religion. It is this phase of evolution which has created confusion and disaster (pp. 303-4).

Professor More repeatedly calls attention to the antagonism between evolution and special creation. "Our faith in evolution", he says, "depends on our reluctance to accept the antagonistic doctrine of special creation, because this view of creation is foreign to our belief in the continuity of law and order." (P. 304.) He is not here defining his personal faith but the prevailing faith of biologists. In their opinion, and in fact, evolution and special creation cannot mix. They are antagonistic ideas.

Darwin, Spencer, Huxley, Buckle and John Fiske set the pace for a new philosophy of society in which cause and effect operate precisely as in physics. Freedom is necessarily excluded and ethics sinks to the level of mechanism. The mainspring of moral action is broken. The idea of the superman arises and the climax is seen in Germany and the world war.

Against this mechanical view Professor More vigorously protests. He insists on the fact of moral freedom in man and the necessity for God in our experience. He contends that the miracle is necessary to explain some of the facts of nature such as life, consciousness and freedom. These cannot be forced into the chain of mechanical causes by any sort of scientific process. He says: "It is quite clear that an unreserved acceptance of evolution according to natural law precludes the belief in freewill." (P. 335.)

There is an inner spiritual world as real as

the outward and physical, with its own facts and laws. "We find also here," says Professor More, "startling and inexplicable breaks which we are forced to class with the miraculous" (p. 359). He mentions Paul, St. Francis, and Pascal as examples of this miraculous power on the human level of life (p. 359). God wrought a change in them which cannot be classified with natural causes or events. Gifted individuals and not natural laws explain civilization. You may call them "mutations" if you choose, or sudden jumps in the ongoing of events. But this is no explanation at all in the scientific sense.

The frank and bold acceptance of the miraculous by Professor More, is indeed refreshing in an age when we have been well-nigh suffocated with materialistic evolutionism. And yet such acceptance is nothing more than the candid expression of the spirit of true science. I have said some of these things frequently in books and articles. But when an expert in science says them scientific men will have to re-examine some of their assumptions.

Professor More pays his respects to the humanitarian clergy who only half believe what they preach. "I can find no symbol and no law to satisfy our spiritual nature in the quasi-Christianity of the humanitarian applications of evolution. The real tendency of evolution is to be found in the philosophy of Nietzsche and not in the life of Christ." (P. 383.) So also of the clergy in general he says: "The clergy have made the profound mistake of not realizing that they are not concerned with the scientific doctrine of biological evolution. It should make no difference to them whether corporeal man was created by a special act of God or whether he is linked with the rest of organic beings. Their business is not with man as an animal but with man as an immortal spirit. If the spirit or soul is merely an evolution of life then I can see no need for a separation of religion from the other customs and habits of social life nor, in fact, from the social life of any other animal" (p. 381).

I do not understand the above as affirming that "corporeal man" is linked with the rest of "organic beings". The aim is to show where our real spiritual interests lie, and to point out the danger of sidetracking the main interests for subordinate ones.

This book is remarkable in several ways. First, because of the candor and boldness and force with which the author attacks the dogma of evolution. Second, because while purely scientific in its standpoint, it yet conserves the highest moral and spiritual interests of mankind. Third, because, as I see it, the book will mark an epoch in the discussion of evolution. It is one of the best instances of the modern scientific expert who breaks the chain of the current and dominating scientific opinion and shows the inevitable logic of materialism in the theory.

The importance of this book from the Christian standpoint is that it shows conclusively that the Christian bases of life and faith are unshaken by science; that it is a false philosophy based on an unscientific foundation which is most dangerous. The book is a fine example of the true method of meeting the evolution dogma. The competent scholar must meet it in a competent way. To stigmatize the theory as the "devil's lie" and imagine the stigma to be effective in destroying it is like trying to extinguish Mount Aetna by hurling snowballs into the fiery crater. In the war between China and Japan it was reported that wisecracks among the Chinese, knowing little of modern warfare, proposed the following: Let every Chinese soldier arm himself with a bucket of water and a club. Let the Chinese march right up to the Japanese, dash the water on the power of the Japanese soldiers and then club them to death. The Chinese were beaten of course.

The issue was more serious than the wisecracks thought. You cannot defeat an army equipped with modern rifles by means of buckets of water and clubs.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

District Associations and the Co-operative Program

Just a few more weeks remain before the District Associations will begin meeting. On September 3rd, they will begin and continue to meet from week to week, until the latter part of October. This is an important period in the life of our denomination, and we should plan to make the most of this season. The associational meetings will give us the opportunity to enlist the unenlisted; disseminate information concerning the whole denominational program; to bring inspiration and enthusiasm to the churches represented in each meeting; arouse them to a new sense of their duty and obligation to God; help them to get a new perspective of Kingdom movements and possibilities, and a little firmer grip on Jehovah, from whence their strength must come for doing the work he hath assigned them.

We have learned much during the recent years through co-operative effort, but we still have much to learn. Many churches and individuals have caught step in the great Co-operative Program, yet, there are many who have not. What a great thing it would be, if we could somehow interest that large number of individuals and churches, throughout the bounds of the Southern Baptist Convention, in the Co-operative Program, that have not had any part in it heretofore. I stood at the fountain-head of Greyer Springs, in the heart of the Ozarks in Southern Missouri several times during my work there, and I was always profoundly impressed with one thought, viz: The waste of power. Just below this beautiful fountain-head of sparkling water, dashing itself into a mist of rainbow colors as it leaped over the great boulders, once stood an old mill-dam which was used for commercial purposes. The machinery which was operated by the water that fell over this dam had been discarded several years, and the great mill-dam that had been constructed of native stones had been blown to atoms by dynamite, thus letting the water pass on unimpeded. It was wonderful to look upon, but as you stood there and begun to philosophize, you were impressed with the tragedy of the situation. Waste! Waste! Waste! Enough power, if harnessed, to light all Southern Missouri, yes, the whole state, but going to waste unharnessed and unused!

As pathetic as this waste was there is still a more pathetic waste going on all around us. It is the waste of unused power that lies dormant in many of our churches and associations and individuals. Awake, awake, O Zion, and put on thy beautiful garments, is the call that comes borne by the Spirit of the living, reigning Christ, as he speaks to us in these trying days, saying, Go ye, therefore, into all the world and preach the gospel to every creature. Just think of it: Only about one fourth of our churches in Mississippi are budgeted; thousands of our people are unenlisted; thousands are lost in the darkness of sin; many are failing to support the causes fostered by our denomination and do not seem to realize that we are facing a tragical hour. Let's use our district associational meetings to arouse our people to a new sense of the real situation we are facing. This is no time for side-stepping; letting the enemy of all good switch us off of the main line of duty, to some by way where we will spend all our time and energies on the frivolities of life, and fail to catch a vision of the glory ahead. Make much of the opportunity that the District Association offers for stimulating Co-operative effort, and let us all go in to make Mississippi a greater Baptist empire. God help us to do our best. We must present the whole program and ask every Baptist that

wears the name, to do his best. He who has done this has done all, but he who has done less than his best has done nothing.

We had the privilege of visiting the Gulf Coast B. Y. P. U. Encampment last week. This was our first visit with the Encampment and it was a great treat and joy to meet with so many friends that I had not seen since 17. We were given the opportunity of speaking before the assembly on Saturday evening. The people seemed to be interested and many expressions of appreciation of the work we are trying to do through this department were given. It is our hope that our people will become more and more interested in the Stewardship and Budget Department and when another Encampment season rolls around find themselves on the ground ready for a course in Stewardship.

We were impressed with the Encampment and shall do whatever we can to promote a better attendance another year. This phase of our work can be made a great Kingdom asset. It is from the encampment that Missionaries and preachers and teachers and all kinds of Kingdom workers come in great numbers. It may be true that only a few surrender to do special work during the session of days they attend, but oftentimes it is during their stay that the fires of holy ambitions are aroused, and they go back to their homes and churches with a feeling in their heart that they never are able to get away from. Let's all work for a bigger and better Encampment!

Last Sunday afternoon, August 9th, we met with the Board of Deacons of the First Baptist Church at Gulfport. It is the purpose of this forward-looking church to put on the Budget the last week in October. We are to help them in their planning and it is the desire of the Board of Deacons to make this church a 100% church. They are going to try and enlist every member in the Budget. I have not met with a finer group of business men anywhere, and it is the hope of the Budget Director that their desires shall be realized. If all our churches would get behind the Budget as this group of fellows are doing we have no fear about it succeeding.

Let all the brethren send me the information that I asked for in the letter that was sent out on the first of this month. If your church is budgeted I want to know it, if not I want to know it. I am making up a new list of budgeted and non-budgeted churches and shall appreciate this information from every pastor that received my letter. Co-operate with me in this. Thank you.

A story is told of a tourist out West who drank copiously of a spring over which was the sign, "This water is contaminated". He smacked his lips and inquired of somebody who drove up, "What sort of mineral is that 'contaminated'?" The sign was changed to read, "This water is rotten". Preachers might have a lesson in plain speech from this.

Dr. Robert A. Millikan, eminent physicist and winner of the Nobel prize, in a recent address at Los Angeles to the American Chemical Society cautioned against dogmatism in science as well as in theology. His remarks were provoked by the testimony of scientists at Dayton, Tenn. He said, "The pathetic thing is that we have scientists who are trying to prove evolution, which no scientist can ever prove". Mind you, he believes in evolution but he says it can never be proven!

DISTRICT ASSOCIATIONS

We have not obtained the place of meeting and date for the following Associations; information will be appreciated:

Bay Springs	Pearl Valley
Bethel	Perry County
Black Creek	Prentiss County
Calhoun County	Red Creek
Columbus	Sunflower County
Grenada County	Tippah County
Itawamba County	Union County
Judson	Washington
Madison County	Webster County
Oktibbeha County	Yazoo County

MEETINGS OF ASSOCIATIONS

Association Church	Date
Alcorn—West Corinth	Sept. 3-4
Harrison—Biloxi 1st	Sept. 8
Lafayette—Tula, 15 Mi. E. Oxford	Sept. 8
Marshall—Byhalia	Sept. 9
Lebanon—Brooklyn	Sept. 9
Benton—Curtiss Creek, 15 Mi. N.	Sept. 9
Hickory Flat	Sept. 9
Coldwater—New Prospect	Sept. 9-10
Jackson—Escatawpa	Sept. 10
Monroe—Harmony	Sept. 10-11
Lee—Bissell	Sept. 10-11
Mt. Pisgah—New Providence	Sept. 12
Marion—Clear Creek	Sept. 11-12-13
Hancock—Harmony	Sept. 12
Union County—Myrtle	Sept. 15
Panola—Peach Creek, 8 Mi. W. Sardis	Sept. 15
Deer Creek—Anguilla	Sept. 15
Pontotoc—Longview	Sept. 17-18
Leake—Standing Pine	Sept. 18
Lauderdale—Bethany, 12 Mi. SE	Sept. 23
Meridian	Sept. 23
Kemper—Scooba	Sept. 23
Yalobusha—Tillatoba	Sept. 23
Franklin—Sarepta, 14 Mi. N. Bude	Sept. 24
Pearl River—Juniper Grove, 6 Mi. S.	Sept. 24
Poplarville	Sept. 24
Neshoba—New Black Jack, 9 Mi. W.	Sept. 25-26-27
Philadelphia	Sept. 25-26-27
Jeff Davis—Hathorn	Sept. 27
Jones—Shady Grove, near Vossburg	Sept. 29-30
Zion—Spring Hill	Sept. 29-30
Rankin—Steens Creek	Sept. 30
Wayne—Chicora	Oct. 1
Tallahatchie—Cowart, 5 Mi. W.	Oct. 1-2
Charleston	Oct. 1-2
Delta—Sidon	Oct. 1-2
Choctaw—Chester, 6 Mi. N. Ackerman	Oct. 1-2
Walthall—Tylertown	Oct. 2
Lawrence—Antioch	Oct. 2
Landmark—Providence, 3 Mi. E. Mize	Oct. 3
Oktibbeha Co.—Bluff Springs	Oct. 3
Liberty—Pleasant Hill, 5 Mi. W. Quitman	Oct. 3
Simpson—New Zion, 4 Mi. W. Braxton	Oct. 6
Tishomingo—Burnesville	Oct. 6-7
Scott—Morton	Oct. 7
Pike—Silver Creek, 12 Mi. SE. Magnolia	Oct. 7-8
Carroll—Liberty	Oct. 6-7
Newton—Decatur	Oct. 8
Bolivar—Pace	Oct. 8
Chickasaw—Arbor Grove	Oct. 8-9
Covington—Calhoun, 10 Mi. NE. Collins	Oct. 8-9
Mississippi—Terrys Creek	Oct. 9
Winston—Holly Grove, SE. Louisville	Oct. 9-10-11
Holmes—Lexington	Oct. 13
Copiah—White Oak, 23 Mi. NE. Hazlehurst	Oct. 13
and 2 Mi. S. Carpenter	Oct. 13
Noxubee—Macon	Oct. 13-14
Smith—Pleasant Hill	Oct. 14-15
Tate—Tyro	Oct. 14
George—Shady Grove, 8 Mi. SW.	Oct. 14-15
Lucedale	Oct. 14-15
Hinds—Utica	Oct. 15-16
Greene—Royce	Oct. 16
Lincoln—Union, 9 Mi. E. Brookhaven	Oct. 16
Kosciusko—Ebenezer	Oct. 16
New Choctaw—Hope	Oct. 16
Montgomery—Pine Forest	Oct. 20
Clarke—Enterprise	Oct. 21-22
Riverside—Clarksdale	Oct. 22

Mississippi Woman's Missionary Union

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Homeward Bound

The two weeks' vacation is over. Bags are packed and this Secretary is ready to wend her way down the mountain side and on over toward the valleys.

It has been a helpful vacation in many ways.

It was helpful to see how a great State like North Carolina runs her Assemblies. Comparisons are not always odious. In some ways she excels us in certain phases of the Work. In others Mississippi is a long way ahead of her. While we hope to profit by the one, we take great courage in considering the other.

It was interesting to watch the closing days of the Assembly. Most students took the examinations. Miss Warren had a great pile of papers to grade. The other instructors doubtless were as fortunate in results. Miss Forbes, whom Mississippi loves to claim as at least two-thirds of her very own, did as always, most excellent and far reaching work even down to the very last day. Surely the S. S. Board was Divinely directed when they made choice of her as Elementary Leader for our Southland.

Since no railroad touches Mars Hill all had to leave in autos. The good roads over the state make this mode of travel a very common one. As the cars loaded with folks and baggage in front of Sam's Hall, and departed Asheville way, one could but think of "Covered Wagon" days—and of the difference.

While many people, both men and women, boys and girls, left us, we were far from being alone. Some students remain here the entire summer, working for funds to defray the coming session's expenses. Other students are coming in constantly, looking for work, for rooms, for means of "carrying on" throughout the next school year. Then there are summer guests who remain in the "Land of the Sky" until Autumn touches the leaves "upon the thousand hills". Among these latter are Dr. and Mrs. Robert from Centerville. This is the seventh year they have found a resting summer here. It would be impossible to tell how warm a place they have made for themselves in the hearts of the splendid mountain folk. Dr. Robert, whose "gentleness hath made him great", is a power in the lives of these young men. It is no unusual sight to see him off in some quiet corner with his arm around a young man or boy, telling him the Wonderful Story that never grows old. How thankful we are that Mississippi is through him, and others here, an influence for lasting good.

This calls to mind that there are many needs our W. M. U. can supply in this choice Mountain School. I have not spoken of what seems to an outsider, the poverty of the surrounding country. There has been no rain for weeks. The corn and tobacco are burnt to a crisp. Gardens are out of the question. But in spite of all this the determination of these boys and girls to get learning is a thing to be marvelled at. They are willing to do ANYTHING honorable to secure a place in the School. Yet Dr. and Mrs. Moore, with aching hearts are turning them away by the dozens already. Some stories I have gleaned have wracked my heart. More of this later.

Your Secretary,

—M. M. Lackey.

Letter from Mexico

The following letter from our Mrs. C. Longest will be read with a great deal of interest by us all. But may there follow even a deeper interest in our neighbors on the Southwest, from this intimate knowledge Mrs. Longest gives us. Begin at once to use those Alabaster boxes. Begin NOW to pray earnestly for individual self sacrificial spirit to HELP:

Toluca, Mexico, July 2 1925.

Dear Miss Lackey:

Here we are, as you see by the above address, in Mexico taking our summer outing! Mr. Longest, my sister, and I came about a month ago and are having a most interesting trip, seeing many points of interest in this wonderful country.

But no phase of our work has interested us more than the glimpses we have gotten of the home life of some of "our missionaries" as well as their fields of work. As we have gone from place to place, if there is a Baptist Missionary located in that place, we have made it a point to meet them and to get first hand information. As a result we have spent many pleasant hours with the Le Suers, Miss Cox, the Rudds at Mexico City, Misses Martin and Hatchell, and now we are here at Toluca with the Neals and we hope to stop at Saltillo before returning to the States.

Then while in El Paso we visited our hospital there. So I feel I'm having a chance to become personally acquainted with some of the needs of our people.

Thinking you would be interested to hear from me while down here I'm taking a morning off to write you and some other friends.

Of course you know this is a wonderful country as regards climate, etc. Some parts are hot, but here in the region of Mexico City it is delightful and we wear our cloaks some part of every day. It is hard to realize that this is July, especially when I tell you that last night we attended service at the Baptist Chapel wrapped in our heavy coats and when we came back to Dr. Neal's home she lit the stove for us to warm our feet! I'm revelling in being chilly because I know I'll get hot a plenty when I get back home. The flowers are beautiful and in such abundance everywhere. No hut is too humble or plain, but there are cans hung on the side of the adobe walls (out of reach of the chickens the dogs) filled with many varieties of blooming plants. In the cities the flower markets are a riot of color, and as we walk the streets the eyes are feasted with flowers, flowers or shrubbery everywhere.

Beggars are prevalent also, so are dogs and babies (no disrespect meant to the latter) and Catholic churches on almost every corner it seems. We have been in many of them but I'm sort of "fed up" on them by now and we pass them by unless it is of some particular interest.

But here I am talking about all sorts of things when the subject lying closest to my heart has been only touched upon—and that is missionaries. It is an inspiration to come in personal contact with them and see their bravery and cheerfulness, when every day they are being met with needs they cannot meet because the instruction from our Board is that they must not ask for anything this year, not till that dreadful debt that

is hanging over us is paid off. I tell you, Miss Lackey, if more folks could only see for themselves what it means to the work (to say nothing of the strain on the morale of the missionaries) for that debt to be on the foreign Board, they would go without so many fine autos, etc., and really give so that the burden would be removed. As I said before, the missionaries do not talk about these things unless questioned, and even then, don't say much. But I can see how it burdens them. They are so cheerful, I wonder at them. I know I would not be able to be as brave as they are.

I am particularly enjoying this little visit in the Neal's home because they are from our own home state. I have found out that they do not get the Baptist Record, so I wish you would ask Dr. Lipsey to put them in his mailing list and I'll be responsible for seeing that it is paid for.

Before coming to Mexico we visited some relatives in New Mexico, and while there met Miss Mallory at Las Vegas, where she had been attending a W. M. U., B. Y. P. U., and S. S. Assembly. We had a nice little visit together and she told me that our Christmas offering this year is to go to the Foreign Board's debt. I said hurrah! when I heard it. She asked me to pass the news on and to suggest to the women that they get out their Alabaster boxes and begin filling them now so that when December comes we shall have a large offering. I hope you'll pass the suggestion on as you attend the different associational meetings this summer. If the women are really interested in helping to pay off the debt, now is our chance to prove ourselves.

But I must close lest I tire you. We shall turn our faces homeward this week and will be back home by August 15th. Let me hear from you.

With love,

—Mrs. C. Longest.

Program of the W. M. U. Convention of the Hancock County Association at Caesar Church, Sunday, August 30th

- 10:00—Hymn, "We Praise Thee, O God."
Devotional—Mrs. James Spiers.
- 10:15—Suggestions by the Superintendent—Mrs. W. W. Stockstill.
- 10:30—Short Talks on the following:
 1. Personal Service—Rev. W. A. Murray.
 2. Stewardship—Mrs. C. G. Bilbo.
 3. Mission Study—Mrs. Joe Pearson.
 4. Young People's Work—Mrs. R. A. Howze.
- 11:10—Hymn, "How Firm a Foundation."
- 11:15—Our Association and Tithing—Rev. J. G. Gilmore.
- 11:30—Our Association and Our Young People—Miss Fannie Traylor.
- 12:00—Intermission and Refreshments.
- 1:00—Our Association and the 1926 Program—Mrs. C. L. Marquez.
- 1:15—Our Association and the Rural Church—Mrs. A. E. Shaw.
- 1:30—Hymn, "O Zion Haste."
- 1:40—Round Table Discussions. Led by Chairman.
Plan of Work as Outlined in Minutes of W. M. U. Convention.
- 2:45—Music. 3:00—Adjournment.
Song Service and Special Music under the direction of T. E. Lee.

B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

Miss Morgan Accepts Position With Blue Mountain College

It is with deepest regret we give up Miss Sallie Paine Morgan, who has for more than two years served the Mississippi Baptist young people as Junior-Intermediate Leader. The Lord leads in ways that we cannot understand sometimes, and we can but accept his way as the best way. Miss Morgan goes to Blue Mountain College as Religious Director and our loss is their gain. It will be hard to find someone to take Miss Morgan's place in the B. Y. P. U. work. She has served faithfully and well and the success of her work is shown by the splendid results of her tireless efforts to bring about in every church in the state the proper relationship between the church as a whole and the boys and girls of the church. Her going to Blue Mountain will mean a great deal to the girls who attend the college and we feel that her influence there will after all mean much to the B. Y. P. U. work of the state, for, under her leadership the B. Y. P. U. work in the college will be effectively carried on and as the girls leave for home they will carry the knowledge and spirit of the work with them. "It is an ill wind that blows nobody good" and the ill wind that takes Miss Morgan from us is the good wind that takes her to Blue Mountain. We will miss her, and yet we are grateful that she continues to stay in the state.

B. Y. P. U. Study Course at Tupelo

A splendid B. Y. P. U. Study Course under the leadership of Mr. W. E. Holcomb, former B. Y. P. U. Secretary of Mississippi, is being held in the Tupelo Church. A class of about forty-six is the enrollment, and interest and enthusiasm is manifest on every hand.

Three New Ones

We are glad to announce the organization of three new unions, two Junior and one Senior. A Junior union at Royce with Mrs. M. McNease as Leader; a Junior union at Sand Hill Church with Mrs. Connie Kittrell as Leader, and a Senior union at Sand Hill with Mr. Newton Smith as President. Miss Virginia Loftin of McLain is responsible for these unions and we appreciate this good work. If every union would organize just one other union we would go way past our goal by November first. Some will not organize one, so many will have to do as did Miss Loftin, and organize several.

Malvina Organizes

A letter from Miss Ruth Ratcliff Smith tells of the organization of a B. Y. P. U. at Malvina. We are glad to welcome them into our circle and wish for them a successful year.

Minutes of Initial Meeting of Associational B. Y. P. U. Rally Held at Merigold, Mississippi, Bolivar County, August 9th, 1925, 3 P. M. to 6 P. M.

Meeting was called to order by Chairman Pro Tem. Mrs. W. L. Malley, Merigold, Miss.

After song and prayer service, a very interesting talk on the "Plan and Purpose of the Meeting" was given by Miss Cordie Williams of Moorhead, Miss., who is Intermediate Leader of District No. 2.

Next was a special song by Miss Josephine Henry of the Pace B. Y. P. U. She sang "Behold the Master Passeth By."

After the appointment of the nominating committee, Mr. C. A. Hall, Merigold, Miss Josephine Henry, Pace, and Mrs. Norwood Smith of Malvina with Miss Cordie Williams as Chairman, light refreshments were served.

Following this was a short play by the Merigold B. Y. P. U., "The Downs and Ups of a B. Y. P. U."

The following officers were elected for the next year:

President—Mr. C. A. Hall, Merigold, Miss.

Junior and Intermediate Leader—Mrs. W. L. Malley, Merigold, Miss.

Secretary-Treasurer—Miss Louise Harris, Pace, Miss.

Chorister—Miss Josephine Henry, Pace, Miss.

The county was divided into the following districts:

District No. 1—Shaw, Hoyle, Skene and Immanuel.

District No. 2—Cleveland, Pace, Beulah,

District No. 3—Merigold, Rose-dale, Gunnison.

District No. 4—Alligator, Shelby, Huspuckena, Duncan.

Time and Place for next meeting—Pace, Miss., 1st Sunday in August, 1926.

Closing exercises by our President for next year, Mr. C. A. Hall.

—Mrs. W. L. Malley,
Chairman, Pro Tem.

The Merigold Church took the initiative in creating this Associational B. Y. P. U. by inviting the churches of the association to meet with them for this initial afternoon service. In spite of the heavy rain there was a goodly number present. Miss Cordie Williams of Moorhead, one of our volunteer workers as noted above was there and rendered excellent service.

Neshoba Junior B. Y. P. U. Reorganized

The Junior B. Y. P. U. of Neshoba Church was reorganized the second Sunday in July. We are now ready to start working toward our goal, which is an A-1 union. Our union has twenty-five members enrolled. The following officers were elected:

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of books, but rather count the cost of wasted hours when books sought daily contact with your life but were refused

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Johnnie Berry Bank, President; Enrique Windham, Vice-President; Thelma McBeath, Recording Secretary; Mary Alice Fulton, Corresponding Secretary; J. Star Howell, Treasurer; Charles Lewis, Chorister; Margaret Nance, Pianist. Mattie Mae Willerette is our new Leader. We have five committees that are doing good work.

—Mary Alice Fulton,
Corresponding Secretary.

Program Monroe County Baptist Young People's Union

To be held at Hatley Church, July 25th, beginning at 2:30 p. m. Song service, P. L. Jaudon. Devotional, Rufus West.

Work of B. Y. P. U. compared with work of Sunday School, Joe J. Jones.

The Relation of the B. Y. P. U. to the church, C. L. Stoddard.

What the B. Y. P. U. means to a young Christian, Orlan Pinnix.

What our B. Y. P. U. is doing, Miss Nova Lou Ritter.

Why read the Bible, Miss Effie Jaudon.

Program, by Aberdeen Juniors.

All members of all unions in the county are urged to be present, as we will elect new officers at this meeting.

—L. G. Smith.

Aberdeen, Miss., July 29, 1925.

Dear Mr. Wilds:

The B. Y. P. U.'s of Monroe County met last Sunday at Hatley and had one of the best meetings in the history of the Convention. Everyone seemed happy in the work. After a real good program was rendered we had an election, which resulted as follows:

President, Joe J. Jones; First Vice-President, Ben Cowley; Second Vice-President, Virgil Parham; Third Vice-President, L. B. Bright; Secretary and Treasurer, Miss Annie Laura Cockerham; Junior and Intermediate Leader, Mrs. Tom Cole; Chorister, P. L. Jaudon.

We feel that, with this group of officers, who are full of the B. Y. P. U. spirit, Monroe County will do even greater work than she has in the past.

After serving as President about six years and learning so much of our young people, the writer is happy to know that he will be followed by such a man as Joe J. Jones. We believe he is well qualified and willing to do the work which God wants done.

Yours in the work,

—Laurence G. Smith.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

Aug. 23, 1925

The Macedonian Call—Acts 16:6-15
Introduction: Paul and his missionary helpers have traversed the Asian country, delivering the decrees from the Conference at Jerusalem. He now turns his face to the west, seeking to carry the Gospel to the last western outpost of Asia Minor. The circuit of his vision even at this early date engirdled the continent of Europe as embraced within the scope of his work as the apostle to the Gentiles.

"And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia". (Ver. 7.)

In what form the mandate of the Spirit was given to them we are not told. Some have held that untoward circumstances were interpreted as a providential indication of the divine will, and as clear evidence that the Spirit had spoken by audible voice or in a dream or a vision. "They recognized God's will and God's hand in everything that befell them and they ignore secondary causes. These are never lacking but they never stand alone. The hand of God is always behind them. They are his providential dispensation, revelations of his will and leading by his Holy Spirit." Smith. The state of Paul's health and the unfavorable climate, in the lowlands, and the season of the year made the execution of the cherished purpose to preach the Gospel throughout Asia. Such an attempt would imperil the health and probably the life of the leader of this Missionary band. It is necessary to seek a more salubrious climate and in leaving Antioch in Pisidia, they turn to a more elevated region of country lying to the North. The uplands of Phrygia, through which they passed, owing to the lack of large centers of population, did not offer an inviting field; for the great Apostle like his, "Master in the ways of his flesh", yearned for the multitude. It was Paul's practice to go to the great centers of population to preach the Gospel. A strange spectacle is this. A missionary band, wandering in silence across an extensive region of country in search of a field. But so the Spirit willed, and they were submissive to his leadership. The Lord did not put his men at disadvantage, nor waste the resources of his kingdom upon barren soil. Finally they reach the frontier of Mysia situated in the Northwestern corner of Asia Minor. Bithynia presents to them an alluring field but they were not permitted by the Spirit to enter this field, to which their hearts had readily turned, as the object of their quest. How the mind of the Spirit is disclosed to them, is a matter of conjecture, whether by inward intimations or by prophetic intima-

tions, or by some providential circumstance counts for little as the mind of the Spirit was so manifest as to check their purpose to enter this extensive field, bordering upon Mysia and throwing itself back to the shores of Propontis. Forbidden to preach the word in Asia and not permitted to enter Bithynia, they change their course and journey west until they reach Troas, a name famous in ancient story and song, now comes to record on the pages of sacred history. The Alexandria Troas, as it was named in honor of Alexander the Great, situated on the sea coast; it was a Roman colony and an important port for communication between Europe and Asia Minor. "It was considerably north of old Troy and thronged with Asiatics and Europeans. The surging tide of humanity that swirled about Paul in this city was well calculated to stir his thought and kindle his imagination as he looked across the blue waters of the Aegean Sea to Greece, the home of art, poetry, oratory and philosophy and to some the seat of empire and the mistress of the world. Truly he saw a field white unto harvest. His passion for souls burned within him, his heart yearned to hear the voice of his Master once again, bidding him cross over the sea and plant the cross upon the shores of a new continent. Could it not be that the Spirit had closed the doors of Asia against his preaching that he might press his way on to a larger field; some such musings one may imagine engaged the mind and heart of Paul in Troas, "And a vision appeared to Paul in the night. There was a man of Macedonia standing beseeching him and saying, Come over into Macedonia and help us; and when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the Gospel unto them". (Vers. 9-10.) When the Lord wanted Apostolic men to break new ground he made known his purpose to them through a vision or a dream, or by prophetic voice. These extraordinary disclosures were clear, specific and urgent. These special calls came only to hearts that were open and responsive. They were calls that were epoch making in the progress of the Gospel. Peter's preaching to Cornelius was an epoch making event in the spread of the Gospel, the same was true of the call of Barnabas and Saul to the work of evangelizing the pagan nations, and certainly the call to pass over to Europe with the Gospel message was an epoch making event, outstanding through all the future centuries. Note the call here comes from the deep felt need of the Macedonian man who appears as the representative of all Europe, yea of all the world. Europe is helpless and calls for succor.

The urgency of the call becomes

apparent in the light of the speedy departure of Paul and his companions. Luke is with them now, just when and where he joined the party we cannot say. His presence is indicated in his use of "we" and "us". "We sought to go forth", concluding that God had called "us" to preach the Gospel unto them. Luke was heart and soul in responding to the call, to carry the Gospel to Europe. "Setting sail, therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis, and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: And we were in this city tarrying certain days". (Vers. 11-12.) After two days journey upon the sea, they are at Philippi of Macedonia. The city was named in honor of Philip of Macedonia, father of Alexander the Great. She was situated twelve miles up the river Gangites, from the coast, and was a Roman colony, sort of miniature Rome. She was the meeting place of East and West, and daily strangers from all lands traversed her streets, occupied her inns, and frequented her pleasure resorts. As she was situated on the Egyptian road, a magnificent highway leading from Dyrrachium on the Adriatic to the Hellespont. This was a most inviting field for missionary operations. Here the Gospel won the first converts in Europe.

1. The uniform practice of offering the Gospel to the Jews first was observed. There were resident in that city only a few Jews, too few to support a synagogue. They had a *Proseuche*—or place of worship where they held their devotions on the Sabbath day. Paul and his companions went in search of this religious resort on the Sabbath day. They found a few Jewish women and some proselytes, one at least. In this place of prayer down near the river, removed from the heart of the city. There was preached the first sermon in Europe and the power of the Gospel was manifest in the conversion of a proselyte woman of position and influence. "And on the Sabbath day we went forth without the gate, by a river side, where we supposed there was a place of prayer; and spake unto the women that were come together and a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul". (Vers. 13-14.)

2. This account of Lydia's conversion is full of details, due no doubt to present a typical case of the method employed and the agencies and instruments employed in the evangelizing the pagan nations of Europe. (1) The name and sex of the first convert is given. (2) Then the place of birth and employment are mentioned. (3) The circumstances of time and place are related. (4) The agencies and means employed are duly emphasized. (5) The part Lydia played is clearly set forth. (6) Then the Divine Agency and the method of his operation in effecting this conversion are made prominent. (7) The practical out-

come of Lydia's conversion is outstanding. "The woman's name was Lydia, she was from Thyatira in Asia Minor, and her business was that of selling purple fabrics, manufactured in her home city across the sea; she was a devout worshipper of one God; she was attending a prayer service when she met with Paul who led her to the Lord; she heard the word spoken by Paul and the Lord opened her heart to give heed to the message of Salvation. The living preacher whose heart was aflame with the love of God and whose passion for souls could not be quenched, whose experiences of grace were as real as his own life, was the agency employed in winning Europe to Christ. The living preacher with a vital message finds the way to the hearts of lost men. God determined to save the world by the foolishness of preaching. The world is to be evangelized, not ritualized, nor culturized. Paul believed in the Gospel he preached as God's power unto salvation. God needs very little machinery to bring a soul to Christ. Too much is an impertinence and a hindrance. The noise and clatter of too much machinery drowns out the note of the Gospel and brings the resources of the Kingdom under tribute to the running expenses of the machinery. Paul preached, Lydia heard, the Lord opened the heart of the pagan woman, her mind was quickened to apprehend the truth, her affectional nature was aroused to a deep sense of need, and an unquenchable desire for that life, which life indeed, of which the message told her. Her volitional powers were stimulated. She heard, she apprehended the truth, she craved the truth, she accepted the truth. Lydia's interest was contagious, it spread throughout her household. Those of her household were enlisted and heard and believed. The divine method is manifest, here. The method is to begin with the individual soul, and others are added by the employment of the same means and by the same transforming process, conforming to the same type of character. The unit of responsibility and action is the individual soul. The Gospel does not save families, nor people in masses, but as individuals. The spirit and obligations of the Gospel are not exercised nor discharged by proxy. "And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there, and she constrained us". (Ver. 15.) Baptism must have been a part of the Gospel which Paul preached. It was the divinely appointed means of confession. Paul knew no non-confessing believers. Christianity is a soul transforming experience which Baptism is designed to express in symbolic form. It is a symbol of death, burial, resurrection, a sort of funeral service of the old man which grace has slain. It is a symbol of the raising up of a new man in Christ which grace raises up to take the place of the old man who died under the stroke of Divine grace. (See Rom. 6:1-11.) Lydia with her old household were slain by grace

and she and her new household have been raised up to take the place of the old. This new life which animates the believer, comes of his union with the resurrection life of Christ. There can be no support here for infant baptism. If there were infants in Lydia's household they could not be included among those who were baptized. The importance of Baptism as a declarative ordinance of God must not be minimized. We pervert its purpose and lower its dignity when we make it a simple door into the church. Its importance is not due to its relationship to the church, but the relation of the believer to the living Christ, a vital union with him in death to sin and resurrection to newness of life.

"At the very outset Lydia exhibited that generous kindness which distinguished the Philippian Church and won for it some ten years later the Apostle's grateful praise. Phil. 4:15. Lydia's house was thenceforth the abode of the Missionaries and the meeting place of their converts. Her conversion was the first fruits of a successful life which extended beyond the narrow limits of the Jewish community and moved the whole city". Smith. Such is the beginning of the story of Missions in Europe and marks the beginning of a movement which destroyed the old civilization of the Roman Empire and shaped the thinking of the Western world for all time. The power of the Gospel has lost nothing of its potency to transform the world; but men have lost their confidence in its dynamic and have turned to human expedients, which have no power to arrest downgrade movements of the world to chaos and death.

KYZAR-PERRY MEETINGS

State Evangelist W. W. Kyzar and Singer M. E. Perry have been kept busy since the beginning of the special effort the State is making along this line. Just recently they closed a campaign in Roxie, Miss., and from the report of the older members of that church it was the best in its history. The singing, according to Pastor "Slick" Green, was well ahead of that of any other they have had. Evangelist Kyzar is especially endowed with the proper evangelistic spirit to do the work he is called to do, and added to that is the fact that his preaching is sound and uncompromising. Although the people of Roxie said they had only two or three unsaved people in their community the church had 17 additions, 8 by baptism and 9 by letter.

Brother Kyzar went from there to Crystal Springs for a meeting of two weeks, and Brother Perry went to Wahalak. Both places report record breaking attendance for excellent results. Brother Kyzar had capacity houses each evening and the support of the entire little city during his work. The number of additions and more definite results of that campaign will be shown in another article.

These two workers are to be in McCall for the week beginning Au-

gust 9th, thence to the Grenada-Holcomb Church for two weeks. Their time is practically filled for the entire year and in almost every instance where they have conducted meetings thus far they have gotten, and accepted, return engagements, which speaks well for their efforts. We trust that the churches of the state, and pastors of the churches, will feel like these brothers are part of the state work and will not hesitate to call for them at any time.

Wahalak

Wahalak reports the best revival campaign since the oldest of the church can remember. Dr. S. L. Morris, pastor, did the preaching, assisted by State Singer M. E. Perry. The meeting began Sunday morning, July 26th, and concluded Saturday noon. Just when the meeting was taking on a spirit of real evangelism the Lord saw fit to send the rains that caused the roads to get so slippery it was practically impossible to travel them. On this account the meeting was closed sooner than otherwise.

Dr. Morris, though not as widely known in this state as in others, as he has only been with us for a short while, is a very able preacher. In fact, he is one of the best teacher-preachers the writer has been privileged to hear. Both morning and night the attendance was so large as to be a continuous surprise and joy. Every one said that never had such preaching been heard in that community.

Mr. Perry, singer, led the people in an uplifting song service each meeting hour and his solos were especially enjoyed. He sang, by request, three and four numbers each service. The people, both Methodist and Baptist alike, requested that he return for their meeting next year.

—R. E. Porter.

Scooba

Dr. S. L. Morris, pastor at Scooba and Wahalak, who has just closed a meeting in Wahalak Saturday, assisted by Singer M. E. Perry, returned to Scooba Saturday afternoon and personally advertised the fact that Brother Perry was to be with them in their morning and evening services, both to lead the song service and to render numbers on his instrument that he uses in his meetings, "Song Bells".

Although both Methodists and Presbyterians have services the first Sunday, the house was well over half filled for the morning service and practically filled to capacity in the evening service. The day was greatly enjoyed both by Scooba Baptists and people of other denominations as quite a number of them came over for these services. Mr. Perry was called on for a number of solos during the two services, which he gladly and graciously rendered, and also gave the people a good idea of what real congregational singing is. The people, as a whole, liked his work so much until he was given a general invitation to return for a week, some time in the near future, and conduct a full week of Gospel singing, which he promised to do if he could find the time.

He is working with State Evangelist W. W. Kyzar and their time is practically filled for the remainder of the year.

—S. L. Morris, Pastor.

DUCK HILL

We had a glorious revival at Duck Hill beginning the fourth Sunday in July and running one week. It was in every sense a Baptist revival. Dr. E. J. Hill of Memphis did the preaching. The singing was conducted by Brother W. W. Grafton of Laurel. Brother Hill laid the foundation for the revival with the Gospel of Christ, following the example of the Apostle Paul. There was no uncertain sound in the Gospel he preached. He preached Christ as sin-bearer and the believer's substitute, the just suffering for the unjust. He preached salvation wholly by grace through faith alone. He also preached good works, but he made it plain that good works done by believers in Christ brings rewards, not salvation. He preached eternal life, the gift of God through the merits of Jesus Christ. His best sermon was on Assurance, in which he showed that we know we are saved, not, "because we do right" but because of the promise of God to a believer. He praised, extolled and magnified the Son of God.

The visible results were, a great spiritual revival among the saved and 23 additions to the church, 17 for baptism. Brother R. L. Breland is our faithful pastor, and we thank God that he was led (as we believe) by the Holy Spirit to bring Brother Hill to us at this particular time, when the sound, fundamental doctrine of the Gospel of Christ is so much needed. Brother Hill is one of the 950 that voted for the Stealey Amendment at Memphis and he is not ashamed to tell it.

—J. E. Heath.

PLEASANT HILL

On Saturday afternoon before the first Sunday in August we met at Pleasant Hill Baptist Church, Smith County, to begin our 43rd annual meeting.

We had arranged for Rev. M. E. Chapman, Puckett, Miss., our pastor, to do the preaching, but on Saturday afternoon we were visited by Rev. R. O. Bankston of Mize, Miss., who preached at that hour and was also with us on Sunday. We were also favored with a visit Sunday, Tuesday and Thursday by the Rev. G. R. Currie of Raleigh, who for a great number of years was a member here and for several years pastor. Brother Currie's health has failed him to such an extent that he was not able to take any part save to make just a few short talks.

On Sunday Rev. Lee Horsley of Wicker came to visit us and he enjoyed it so well until he stayed until we closed and he preached two great sermons during his stay and was very active in all the work. Also on Sunday we had with us as singers Brother Sam H. Dukes of Gunn, Miss., and Brother W. M. Brown and wife of Homewood, Miss.

Brother Brown and wife remained during the meeting. We had two sermons and dinner Sunday and Monday. Tuesday and Wednesday we added a night service also and Thursday closed with baptizing and one sermon. The preaching and singing throughout the meeting was with great power.

The visible results were 22 additions by baptism, 2 by letter. A number of young people talking and praying in public who had never taken any part. All Christians greatly revived and the membership brought much closer together. Contributed to Brother Chapman \$38.55, to Brother Horsley \$10.40, Brother Brown and wife \$9.45. This was indeed and truly a revival. Brethren pray for us.

—E. R. Richardson,
S. S. Supt.

DERMA

The series of revivals which have been in progress with the Baptist Church here for eight days closed out last night.

Rev. H. T. McLaurin of Newton did the preaching and Brother Rockwell and his beloved wife conducted the music. Large crowds assembled from service to service to hear the glad tidings of the Redeemer and the church was greatly revived and a great number added thereto and it was indeed a great spiritual feast to be there and we feel that much and lasting good has been accomplished in and through the Name of our Master and all praise be to His Holy Name.

—Rev. J. M. Spikes, Pastor.

MT. OLIVE

The revival meeting at Mt. Olive Church, Amite County, began the fourth Sunday in July and continued through the following week.

Brother J. H. Lane from McComb assisted our pastor, Brother E. Gardner, in the meeting. He preached the Gospel in its purity and simplicity. The church was greatly revived by his coming.

Mr. Walker Tate from Mars Hill led the singing, and is a splendid leader of Gospel music.

There were three additions to the church.

—P. J. Williams.

Little Mabel was sitting on papa's lap while mamma marcelled her hair. She put up her hands and patted his bald pate. "No waves for you, Daddy," she said. "You're all beach."—Exchange.

Little Henry—Mother, may I have a nickel for the old man who is outside crying?

Mother—Yes, dear, but what is the old man crying about?

"He's crying, 'Salty peanuts, five cents a bag'."—Bucknell Belle Hop.

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To distribute religious literature in their own communities. Big pay. Experience not required. Spare time can be used. Write for special terms and territory. Universal Bible House, Dept. 124, Philadelphia.

NEWS FROM CLARKE MEMORIAL COLLEGE SUMMER SCHOOL

Senior English Class of the Summer School of Clarke Memorial College Renders Program

The President of the class, Mr. Jack Bridges, co-operating with the program committee, G. W. Beeman, (Miss) Sula Hudnall, (Miss) Mary Zeterow, and (Miss) Effie Lettice, arranged the following program:

Devotional—President of Class, Miss Burlesque.

Development of the English Language through Shakespeare—Mrs. Taylor.

Romeo and Juliet—Howard Titum and Miss Edna Everette.

"The Last Rose of Summer"—Double Quartette.

On Friday night, under the leadership of the Social Committee, Mrs. Bartley Moulder, Mr. Bartley Moulder, Miss Jewell Phillips, and Mr. Townsend, delightfully entertained the Faculty and the entire student body of the College in the dining hall of the College.

At the last meeting of the Class, Professor T. J. Farr, the very efficient and competent instructor of the class, was presented with a handsome gift as a token of appreciation of the class, of his interest shown for the class and his clear and forcible teaching.

BAPTIST CO-OPERATIVE MEETING AT MOUNT OLIVE

On the 9th of July the Mt. Olive Baptist Church and the majority of the Baptist Churches of Covington County and some of the nearby churches of the surrounding counties entered into a meeting with Dr. Scarborough doing the preaching. We had secured a large tent 105 feet and from the first service we saw that the tent wasn't going to begin to hold the congregation. We constructed temporary seats all around, reserving a section for the negroes.

Dr. Scarborough was at his very best from the first service. He preached the gospel in its purity, if we understand it, and in the simplicity of a child. If you have never heard Dr. Scarborough in a meeting you have never heard him in the line that God has called him into. Those of us who observed him in the campaign realize that he is great in that regard, some who have had the privilege of sitting at his feet in the classroom know that he is a wonder there, but he is only at his best in the pulpit in a meeting and as a personal worker.

As to the immediate results of the meeting there were something near one hundred conversions, twenty-five of them being negroes. Only this week I spoke to a negro deacon, saying, "Sandy, I want you and your pastor to string those fish that we caught for you." His reply was, "Days already strung. Not one of 'em niggers has missed prayer meetin' or Sunday School since you white folks' meetin'."

For the church at Mt. Olive, we received forty-two, thirty-four of them for baptism. The Lord has

been very gracious to us, whereof we are glad. The work here goes forward in a splendid way. This year the church went to full time and is developing rapidly.

On the last day of the meeting, while the pastor was anticipating a great crowd, it began to rain, and all the morning it rained until only those of us who live nearby succeeded in getting to service, but as the rain fell the Holy Spirit's power fell also, for at the close of the service twenty-five young people volunteered for special service. The pastor's heart is happy.

In addition to Dr. Scarborough we had the pleasure of having Mrs. Scarborough, Ada Beth and Byron, children of Dr. and Mrs. Scarborough, Miss Miller, who is Dr. Scarborough's secretary. Rev. and Mrs. Barney Thames, returning from North Carolina on their way to enter the Southwestern Baptist Theological Seminary this fall, were with us also. We were delighted to have them, they make a splendid team. Miss Roseland Shepard of Richton happened to be visiting in our town and did the majority of the playing for the meeting and added much to its success by her splendid accompaniment. The writer led the music.

—A. S. Johnston.

UNION

We began our meeting at Union the third Sunday in June. The Mississippi Quartette from B. B. I. had charge of the singing and they sang to the delight of all and for the glory of God. Dr. W. E. Farr of Grenada reached us for the Monday night service and did the preaching in the meeting that lasted eleven days. Brother Farr preached with power and earnestness and the Lord blessed his preaching with the salvation of souls. There were forty additions to the church, twenty-four by baptism and sixteen by letter. Dr. Farr is a good man to have in a meeting.

Tent Meeting

Beginning on Friday night before

the first Sunday in June we started a meeting in a tent at Hobgood Spur, eight miles from Meridian. There were three churches in the meeting, Concord, Brother Eugene Stephens pastor; Hickory Grove, Brother W. L. Collins pastor, and Marian, Brother Blanden Vaughan pastor. We had a piano from the A. Gressett Music House. Brother Fran McDonald of Meridian led the singing. I preached through the next Friday night and then Brother A. H. Miller began and preached through the next Thursday night. This was a needy field and a new kind of meeting but I think just the beginning of great good for our country churches. There were twenty additions. Three of God's noble men are the pastors of these churches.

Stringer

We began a revival at Stringer the second Sunday in July and ran through Friday night. Brother W. L. Meadows is the noble pastor of this church, and Brother A. Q. Rowell led the singing. He is a good leader. The Lord was with us and gave us a great meeting. We had thirty-eight additions, twenty by baptism and eighteen by letter. This

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Military Day and Home School for Boys

Brand new schoolhouse for next session. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Military drill. Individual attention. Study hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. \$15,000.00 in scholarships won by former pupils. Graduates admitted to college without examination. Summer camp and school at Lake Junaluska, N. C.

For Further Information Address J. M. Starke, Montgomery, Ala.

If you need church pews, school desks, theater seats, lodge furniture, jacketed heaters, etc., write J. N. Hall, N. West St., Jackson, Miss., for prices.



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Many girls turned away last session because of lack of room

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M. P. L. BERRY, President, Clinton, Miss.

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Nature continually plays hide-and-seek with man. She hides from us many things we'd thrill to see. To find and enjoy them we must travel—that's what most people do with vacations. Expenses are provided by regular saving.

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Member of the Southern Association of Colleges.

Enrollment last session, 677.

Her students are in all parts of the world, standing for the best in life.

We are greatly crowded for the coming session, but are engaged now in rushing preparations to care for the overflow.

Send for catalogue.

J. W. PROVINE, President

Clinton, Mississippi.

is a choice flock of God's children, and I am expecting to hear great things of them.

Rock Branch

The third Sunday in July we started our revival at Rock Branch. Brother H. C. Clark of Bay Springs did the preaching, and he preached with power. He is an able, consecrated preacher. We had nine additions, eight by baptism and one by letter. The church was much revived and everyone was delighted because of the fellowship of the saints in this meeting.

Neshoba

We started our meeting at Neshoba the fourth Sunday in July and ran through Friday night. The pastor did the preaching and Brother A. Q. Rowell led the singing. We had a good meeting. Everybody seemed to appreciate Brother Rowell's singing and leadership. Some of the Lord's saints live at this place. We had three additions, two by baptism and one by letter.

Montrose

We went to Brother Meadows' for a meeting at Montrose the first Sunday in August. Brother A. Q. Rowell led the singing here, and we had some real singing here. This is a noble bunch of people. We had a good meeting, eight additions, five by baptism and three by letter. Brother Meadows is one of God's workmen and he had the church ready for a meeting when we arrived.

Pray that the Lord will use me in the four meetings I am to hold yet. Yours for service,

—G. O. Parker.

GALILEE MEETING

This historic church is located in Copiah County near Rockport on the Pearl. It is now 97 years of age and still holds to the doctrines of the fathers. This is where the writer attended preaching when a boy. At that time the Methodists were in the majority in this section, but now the Baptists are in large majority. The second Lord's day in August has been the time for their protracted meeting for years and at this time it was my good pleasure to be with them. The people came from three counties, Copiah, Simpson and Lawrence. The church claims to have taken new hold on the doctrines and 10 promising young people were added to the membership. This is an excellent community and every man owns his place and lives at home, and all believe in the Bible from lid to lid and the evolution question has no place in their thinking.

Pastor Jones lives at Georgetown and he and his good wife have charge of this section and they are greatly beloved by the people. Brother Jones is a good pastor, fine Gospel preacher and an excellent singer, which added to the meeting. These quiet country pastors are not taking much part in newspaper discussions, but they are staying by the Bible and the Baptist way of doing things.

It's good that Editor Lipsey can keep the Record solid and at the same time get out to small churches and explain the truth so that a child can understand it. I heard him just below me at Oma piling up the Gospel pumpkins. And Secretary Gunter is doing some of that kind of work also. Let these brethren keep sweet and the fox hounds on the right trail, and we will put the wrong up the tree.

—J. H. Lane.

GRAFTON REVIVAL

It was the writer's pleasure to be with Rev. J. J. Hedgepeth in this revival, beginning on the third Sunday in May and continuing through the following Friday. During this meeting we had unusually large congregations at all services. This not being an organized church we didn't offer an opportunity for membership, therefore we can't determine the visible good accomplished.

At the close of the meeting the good people of Grafton, to whom Brother Hedgepeth had been preaching for three years, presented him with a \$135.00 organ and a \$20.00 gas lamp, saying nothing of the cash contribution to both Hedgepeth and myself. Brother Hedgepeth severed his relation with this work and people so we both bid the good folks good-bye and God's speed, and went our way praying and rejoicing.

Yours in His work,

—A. J. Linton.

Recently Columbia Baptist Church had a graduating exercise when they gave out 53 diplomas and seals and work done in class this summer. Mr. Howard Spell of the Sunday School Department was present and had charge of the service.

THE SLEDGE REVIVAL

A union meeting was held in the Methodist Church at Sledge, Miss., beginning the first Sunday in August, continuing through Wednesday evening the 12th. Brother J. P. Harrington, pastor of Baptist Church at Crystal Springs, Miss., assisted Brother Northington, pastor of Sledge Methodist Church, preaching both morning and evening, Mrs. J. P. Harrington leading the singing and teaching a Bible Class every afternoon at 4 o'clock.

Both churches were greatly revived, there being ten joining the Baptist Church by letter and seven on profession of faith. Six followed their Lord in baptism Wednesday afternoon at the Marks Baptist Church, others to be baptized later.

The Sledge Baptist Church wishes to thank the Marks Baptist Church for the use of their beautiful church and baptistry.

Any church is indeed fortunate to secure such wonderful help as Brother and Mrs. Harrington.

—Mrs. F. G. Stone,
Sledge, Miss.

LUCIEN REVIVAL

Lucien was awakened as never before, religiously, Sunday morning when the revival got under way, the

preaching being done by State Evangelist W. W. Kyzar and Singer M. E. Perry. To a packed house in the morning service Rev. Kyzar brought the message and after having dinner on the ground these, and more, came for the afternoon service. Although the house was packed and intensely hot the people gave the best of attention and much conviction was noted on the faces of many present. At the close of the Monday night's service there is reported 16 people for baptism, having made a profession of faith and many others have shown a concern about their soul's salvation that have never shown such interest before.

In order to take care of the great throngs that are coming, many being turned away on account of lack of space, the large tent, owned by the Baptist State Board, is being erected and it is thought that a large majority of the people will be more comfortably seated in this manner.

Rev. J. H. Kyzar, pastor at Lucien, expresses great hopes for a county wide revival through this meeting and as many are driving many miles each night to attend these services it is likely that the fondest hopes of all will be realized ere this meeting comes to a close.

Rev. W. W. Kyzar and Singer Perry have been doing a commendable work since their entry into this field of labor and it is the hope of all that their work will prove more than a success in the winning of souls.

—R. E. Porter.

Myrtle, Miss., July 24, 1925.

Mr. W. J. Wilds,
Oxford, Miss.

Dear Mr. Wilds:

Many of the churches of Union County met at the Macedonia Baptist Church on the third Sunday in June and organized an Associational B. Y. P. U. Miss Mary Frances Johnson of M. S. C. W. acted as Chairman of the meeting. The following officers were elected: President, Mrs. W. L. Greenoe; Vice-President District No. 1, Rev. J. E. Jennings; Vice-President District No.

2, Donald Baggett; Secretary and Treasurer, Mabel Remis; Junior-Intermediate Leader, Mrs. George Kelly; Chorister, Vernon Medling. Date of next meeting, third Sunday in June, 1926. Place of next meeting, New Albany Baptist Church. The aims adopted by the union were: 12 unions in the county; 5 A-1 unions; 75 study course awards. Pray for our union.

Very respectfully,

—(Miss) Mabel Remer,
Myrtle, Miss.

Customer—"Do you serve lobsters here?"

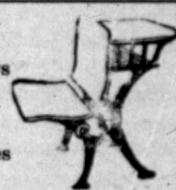
Waiter—"We serve anybody; sit down."—Exchange.

WANTED YOUNG MEN AND WOMEN

To prepare for positions in Gulf Coast territory; cannot supply half our calls for our students; good starting salaries assured all preparing now; write school you prefer to attend for full information.

Columbus Business College, Columbus, Miss.
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Sun and Wind Bring Out Ugly Spots.
How to Remove Easily

Here's a chance, Miss Freckleface, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any drug or department store and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask for the double strength Othine, as this strength is sold under guarantee of money back if it fails to remove your freckles. We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

MISSISSIPPI WOMAN'S COLLEGE

The Endowment required by the Southern Association is now being raised. Hattiesburg in one week gave seventy seven thousand dollars (\$77,000.00). Application for full membership as an A-1 college will be made at the next meeting.

We invite you to send us your daughter to be trained in a standard college under the sincerest Christian influences.

Freshmen accepted with sixteen (16) units from an accredited high school or by examination.

Physical Director gives whole time and close attention to physical welfare of students. Beautiful new forty thousand dollar (\$40,000.00) hospital on campus but no serious illness in recent years. Spacious indoor swimming pool. Tennis, Basket Ball, Hiking and Hockey. In the beautiful Ozona and Long Leaf Pine country.

Two large fireproof dormitories. Each room is for two students and has attached bath. Dockery Hall and Love Cottage are conducted on the Self-help plan and expenses are very much reduced.

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A check for twelve dollars and fifty cents (\$12.50) will reserve a room in any dormitory for the next session beginning September 16. For beautiful new catalogue address

J. L. JOHNSON, President,
Hattiesburg, Miss.

MONEY

The church at Money, Leflore County, closed the most successful meeting of its brief history, on Sunday night, August 2nd, with a thirty-three and one-third per cent increase in its membership in the eight days of the meeting.

Brother B. B. Hilbun, former pastor of the church, and now a student in the Seminary at Louisville, did the preaching, bringing each day simple, clear and strong gospel messages, which were mightily blessed of God in winning the lost. There were twenty-one professions of faith, and nineteen additions, all by baptism.

And that was not all. All the work of the church has received a new impetus. As a result of the meeting, the ladies are organizing a Missionary Society, and the young people a B. Y. P. U. A Sunbeam Band is also being organized anew for the children. The B. Y. P. U. Manual is being taught to the members of the new B. Y. P. U. this week by the pastor.

God is richly blessing the energetic endeavor of a willing people.
—Merrill D. Moore, Pastor.

TERRY'S CREEK, PIKE COUNTY

Beginning on the fourth Sunday in July, the Lord gave me the privilege of working for Him a week at Terry's Creek, Pike County. Brother A. A. McCullough of Tangipahoa, an earnest soldier of the cross, is pastor of this flock. It was my first experience in the Lord's work with Brother McCullough as tracemate. He is one of the elect who finds life sweet in the measure that he is permitted to work for God. If the world were full of preachers like McCullough, there'd be more holiness among our people.

At Terry's Creek I was permitted to renew acquaintances of many years standing and to form new ones which, under the blessings of God, will ripen here and in the bright hereafter. The fellowship of the saints and their response to the preaching of the word were very gratifying to the visiting preacher's heart. The meeting resulted in a decided quickening of interest in the work of the Lord among the saints, and in the addition of quite a number to the membership of the church.

—L. Bracey Campbell.

MEETING AT DREW

Drew is a fine little deca town, remarkable for the fact that its buildings of a public character are the Baptist and Methodist churches. The Baptist church plant among the most complete and attractive I have anywhere seen. I have thanked my God over and over for I. Webb Brame of Yazoo City, under whose leadership this splendid house of worship was built.

I had the privilege recently of being in a meeting with the saints at Drew. The present pastor of the flock there is that stalwart soldier of the Lord, W. A. Sullivan. He has easy rank among the clearest thinkers and most trustful and faith-

ful Christians in the state, and in addition, he is a preacher of remarkable ability. He gave me just the kind and measure of support that always warms my heart.

Brother M. E. (Odis) Perry of Hattiesburg led the singing. It was a stroke of wise policy upon the part of our State Board to employ Brother Perry to work with our own evangelist, Brother Kyzar. Brother Perry is a soloist who is not operatic, a conductor who is not a clown, a Christian gentleman and not a mountebank who reminds one of the controversy over monkey ancestry, a worker for God, loving the work of the Lord and the Lord of the work. To work for God with Perry is an unmixed joy.

It would take a week to list the blessings which came to us from the meeting at Drew. The kindness of the saints had no apparent limit, and the goodness of God, far beyond our poor deserts, attended our footsteps and blessed our labors for Him.

—L. Bracey Campbell.

MESA, MISS.

I have not been privileged to witness a greater manifestation of the Spirit of God than that which prevailed throughout the meeting just closed at Mesa, Miss.

There was a fine revival spirit and each member seemed to be inspired with a renewed determination to do "His work" in a much greater way. God was with us, to whom all the glory is given.

This meeting resulted in twenty-seven accessions to the church. These people are indeed fortunate in having Brother V. C. Walker of Kokomo, Miss., as their lovable pastor. He is most faithful and loyal to his work.

It has been a pleasure and a blessing to me to have been associated with Brother Walker in this meeting, also the one recently held at Kokomo, where we received nine members for baptism. May the Holy Spirit be his guide and continue to use him in a great way.

Yours in Him, —D. W. Nix.

"HELP LORD"

The shortest prayer recorded in the Bible. David, the servant of God, was in trouble, surrounded by enemies; and realizing his inability to cope with them and recognizing the omnipresence of God, he cries earnestly, "Help Lord". Again we hear him pleading, "O God, be not far from me; O my God make haste for my help". Ps. 70:1, 71:12. Saints of all ages have looked to Him and cried "Help Lord". He has promised to be with all who love and trust Him; to help, provide for and protect. "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, saith the Lord thy redeemer, the Holy One of Israel". Is. 4:10-14. What precious promises from the Creator of heaven and earth; from Him who "so loved the world that he gave his only begotten Son, that whosoever believeth in Him—trusts Him—shall not perish, but have

everlasting life"; and from Him "who loved us and gave Himself for us" and "washed us from our sins in His own blood"; and from Him who regenerated us and made us "new creatures in Christ Jesus"; the one triune God; omniscient, omnipotent, immutable. "Help Lord". How direct and earnest and appropriate for ejaculatory petition in sudden disappointment or unexpected trouble.

When insinuating temptations are present; when doubts or fears arise; difficulties and perplexities befall, we may confidently cry, "Help Lord". Dear reader, let us use these two words daily in silent prayer. How we need the guidance, the help and comfort of the Holy Spirit in all life's devious ways and in the performance of duty in relation to God and to one another.

"I need Thee every hour,

No tender voice like thine

Can peace afford,

I need Thee, O, I need Thee,

Every hour I need Thee,

O bless me now, my Saviour,

I come to Thee.

—C. M. Sherrouse.

MEETING AT McCALL

A week with Pastor T. B. (Ben) Sandifer and the saints at McCall, working for the Lord in a protracted meeting! That is a privilege any preacher might covet. Just to come to know Ben Sandifer in his rugged honesty and unswerving faithfulness to God is in itself a rare privilege.

Ben's people at McCall have come to appreciate him. He has served them in the Lord for some years now, and his place in their hearts grows larger all the time. May the Lord increase Ben's usefulness there and bind the saints to him in love for his work's sake.

Aside from the precious fellowship with God's people at McCall, the Lord gave us the joy of a season of work for Him, sweetened by the assurance of His presence in it. The ingathering was the smallest we have anywhere had this year, but there was a growth on interest in the meeting throughout our stay there, and an apparent deepening of interest in things spiritual among the people which is the primal test of the worth of any revival. We thank God and take courage.

—L. Bracey Campbell.

R. S. GAVIN AT LOUIN

Our meeting at Louin closed Friday night, August 7th, with 21 accessions and the entire membership happily revived. The meeting could last but one week, and had to close when just at high tide.

Rev. R. S. Gavin, resigning at Quitman to enter evangelistic work altogether, was our preacher; and since he is about to offer his services as an evangelist to our people, I want to add briefly my estimate of him. His sermons were remarkable expositions of Gospel truth; his style is easy; his delivery appealing; his earnestness winning.

He is not in the least sensational

IN MEMORIAM

Mrs. Fannie Smith

Mrs. Fannie Smith died at her son's, G. E. Smith of Mize, Miss., July 16, 1925, after a long illness. She was the wife of Rev. T. H. Smith of Ellzey, Miss., who passed from this life in 1904. He was a servant of the Baptist cause for more than thirty years, and she did her part as a helper in his work. She loved her Lord and Master first, then her home and loved ones.

She leaves six children to follow, for she led the way.

—M. L. C.

in his style, nor in the subject matter of his sermons. And yet the simplicity and clearness with which he handles the old truths are themselves little short of a real sensation. The audiences were unprecedentedly large, both day and night. An unusual number of preachers were in attendance most of the time; and several of the sermons so impressed them that they requested the preacher to furnish outlines of them for their own study—an unusual thing.

One of our best members expressed himself this way: "His sermons are remarkable for their simplicity; I see everything he preaches just like he sees it—and the wonder to me is that I hadn't seen it that way before I heard him."

No congregation will make a mistake in having him in a series of meetings. Regardless of denominational lines, he completely captured Louin.

I commend him most heartily to our people, and endorse without reservation his clear-cut interpretation of scripture, with the plan of salvation by grace as the central truth.

—C. E. Hendrick, Pastor.

PLEASANT HILL MEETING

Had a good meeting fourth week in July at Pleasant Hill. Our editor, Dr. P. I. Lipsey, did some of the best preaching that the writer ever heard. The church was helped much. Five for baptism and two by letter and last Sunday three more for baptism. Dr. Lipsey endeared himself to our people, we want him again.

Bethel Meeting

Our meeting at Bethel began first Sunday in August. Brother G. C. Hodge did the preaching up to "high water mark", and our God was there to bless. Fifteen for baptism and 7 by letter and the church was drawn close to our Savior. The last thing on the program was a church wedding: Mr. Eugene White and Miss Jeffe Bailey were married.

Both Dr. Lipsey and Brother Hodge are safe and sound and we praise God that He sent them to us.

We are in a meeting at Caseyville. Brother Hodge is doing the preaching. Pray for us.

Yours in the work,

—Jas. A. Chapman, Pastor.

SALEM REVIVAL ENDS

There has just closed at Salem Baptist Church, Kemper County, a most interesting revival. The preaching was done by the pastor, Rev. Bell of DeKalb. Great interest was manifested from the beginning of the services. While the church building is a large one often it was impossible for all the people to get in.

There were 11 additions to the church ranging in age from 14 to a grandfather 72 years of age. The church membership is greatly revived. We have a good Sabbath School, weekly prayer meeting and a W. T. L. Society.

Respectfully,

—D. H. Reed.

CENTERVILLE

We, on the seventh day of August, closed a seven days meeting at Centerville Church, Jones County. The preaching was done by James Street. He just left the Catholics two years ago; he is a Baptist sound in our faith. He is a good preacher and personal worker. The song service was led by Brother Mead Hill. We had an old time Pentecostal revival. Twenty-six members received, twenty baptized and six by letter. The last day we reached the mountain-top. Brother S. E. Nix was licensed to preach, and three of our best girls surrendered their lives as missionaries, Mae Pitts, Lora Hilburn and Ruby Ellzey. Ruby was baptized at this meeting, eleven years old, she did personal work all during the meeting, the happiest girl I ever saw. Brother Nix is one of our best men. This makes six preachers from this church in eight years.

—D. W. Moulder.

SIXTH ANNUAL TABERNACLE MEETING OPENS AT MANSFIELD

The Sixth Annual Tabernacle Meeting held for the Grand Cane Association, which is coincident in area with the Parish of DeSoto, under the auspices of the First Baptist Church, Mansfield, Louisiana, opened Wednesday evening, August 5th, with practically every church in the association represented in a crowd estimated to number more than 2,000 people, the largest mid-week opening the tabernacle has ever seen, and few of the Sunday night openings have been attended by so many.

The preaching this year is by the pastor of the church, Rev. H. R. Holcomb, and the singing and music is in charge of Rev. Lawrence C. Riley, who is assistant pastor and director of music.

In preparation for the meeting the men's Bible classes of the church toured the parish for two months, visiting in a body every Baptist church at least once, with speaking programs, music, etc., to solicit complete co-operation of the entire body of the denomination in this section. In many of the churches which were holding their own revivals the Mansfield delega-

tions assisted and participated with help of various kinds, as it has always been the idea that the tabernacle meetings would not supplant those held locally, but would rather begin where these revivals left off, going on toward the goal of complete evangelization of this field. Twenty-two churches were visited in this manner.

An association religious census which was taken in a single afternoon by concerted effort on March 15th showed that out of a white population in DeSoto Parish estimated at 14,000, some 2,000 unsaved men, women and children indicated by their own statements that if they were ever converted they would join Baptist churches, so there is plenty of room for every one of the 22 active churches in the Grand Cane Association.

Rev. Otto Whittington, of Little Rock, Ark., preached in the first tabernacle revival, that of 1920; Dr. M. E. Dodd of Shreveport, in 1921; Holcomb in 1922; Dr. R. G. Lee of New Orleans, in 1923 and 1924. This great religious effort is becoming more and more the parish wide force that was contemplated when it was instituted five years ago. The prayers of God's people for its continued success are earnestly sought.

MESA REVIVAL

Mesa Church has just closed a glorious revival meeting. The meeting was a success. There were twenty-five added to the church. Rev. W. H. Hicks did the preaching, he brought the plain old Gospel story that will stand the test. The church at the close invited Brother Hicks to be with us in July 1926, to assist our beloved pastor, Rev. V. C. Walker, in our next revival meeting. Brother Walker has been with us for seven years. He has done a great work here, he has baptized ninety-two in this church since he has been with us. At the close of the meeting the church resolved to have half-time in 1926 and we are going to put on "the plant one acre for the Lord" and we hope it will be a success and we desire the prayers of all God's people for success is the prayer of Mesa Church.

—O. C. Lee.

REVIVAL AT SARDIS BAPTIST CHURCH

Sardis Baptist Church in Copiah County has just closed their annual revival. Our pastor, Rev. W. S. Blackman, had Rev. W. O. Carter of Waynesboro to do the preaching and he did some fine preaching too; Brother C. J. Rushing of Clinton led the singing. Six were received into the church. Brother Rushing taught a singing school a few weeks prior to the revival. He proved to be a man of fine Christian character and a good teacher.

McADAMS

The revival meeting began at McAdams Saturday, August 1st. The pastor, Brother H. C. Joyner, did the preaching. He brought a pure gospel message every service, and

the Lord rewarded and blessed His Word by giving us 25 additions, 20 of whom were for baptism and the remaining 5 came by letter.

Brother H. I. Rushing arrived Monday afternoon to conduct the song service for us. We were glad to have Brother Rushing with us, because he not only assisted us in the song service but he was a great help with the young people in their prayer services.

There was a hearty co-operation among all, especially with the young people. The young people held a prayer service just before the preaching service, and on account of the great interest taken this prayer service had to be divided into two groups.

The meeting closed Friday night with one of the very best services of the entire meeting, for when the invitation was given there were seven fine young men and women came down the old church aisle and gave the Lord their hearts. There were two more who came by letter at the same service. To the Lord be all the glory and praise for His many blessings upon us, especially during this meeting.

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Voice-Culture Expert—"So is your voice; but I didn't like to mention it."—Syanet Bulletin.

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Blue Mountain College

FOR WOMEN

By December 1st we expect to have the endowment required by the Southern Association of Colleges and Secondary Schools. Under the direction of Dr. E. E. George this fund is a ready being raised.

Standard requirements for entrance. Standard courses for graduation. As Blue Mountain is on the Approved List of the Southern Association, our A.B. graduates receive a Professional License to teach in all the public schools of Mississippi, including, of course, all high schools.

Unusual advantages in piano, violin, pipe organ, voice, art, home economics, expression, physical training. Miss Linda Berry, who has been on leave of absence studying for the past year, will return from Paris by September to resume her position as head of our department of voice culture.

The college is situated on the side of "Blue Mountain", one of the two highest elevations in the state, the other being one mile away. Beautiful springs of free stone water on our seventy acre campus, flowing about a hundred thousand gallons per day. Hundreds of huge forest trees, oak, hickory, pecan, etc.
 Fifty-third annual session opens September 16th, 1925. Send for new catalogue.

LAWRENCE T. LOWREY, Ph.D., President,
 Blue Mountain, Mississippi

East Mississippi Department

By R. L. Breland

Elam Church

Three miles east of Coffeeville, Yalobusha County, the good church of Elam is located. It is one of the great old country churches with a membership of 200 and a long list of noble pastors who have served it during its almost 70 years of existence.

It was begun in the latter half of the decade beginning with 1850. Brother C. N. Pate and wife, his brother, Dr. Pate, wife and two daughters and a Brother Gore and wife were likely the charter members. Rev. Billie McCon was the first pastor.

The name, Elam, was given the church by Sister Pate, who was formerly Miss Nelson, in memory of old Elam Church, Georgia, where she was a member before coming to this state. A remarkable coincidence in the history of the two Elams is the fact that Elam, Georgia, was blown down by a storm years ago and was rebuilt and about four years ago this Elam was blown down and has been rebuilt.

The writer held the meeting there the first week in August. Overflow congregations attended, especially at night. The services were rained out at the close so that the meeting did not close at all. Six members were received, three for baptism, who will be baptized next month.

All seemed to enjoy the meeting, while there was no great outward demonstration that anyone was over exercised thereby. The writer was away two services and Deacon Denley filled his place very acceptably. His son, Chester Denley, who is now in business in Cuba, gave an interesting account of the people and customs of that island. We appreciate the people of Elam very much.

Notes and Comments

Rev. D. A. McCall of Lyon, Miss., will assist in a two weeks' meeting at Hope and Coldwater, Neshoba County, beginning the fourth Sunday in August.

The meeting is in progress this week, at New Hope, Yalobusha County. The pastor, Rev. R. A. Kyle, has left the county, so the writer is doing the preaching.

Mrs. Birdie Sue Bird of Coffeeville assisted Pastor Moberly in a Sunday School Normal at Shuqualak last week. She is one of the splendidly equipped helpers for this kind of work and is used in various parts of the state.

Pastor D. A. McCall of Lyon attended the Baptist Encampment at Gulfport last week and carried fifteen of his members with him. Glad some Baptist laymen have time from business affairs to do some things for the Lord. Most of our

people are so busy they can't go to any kind of meetings, conventions or attend to any business for the Lord. This is a busy age sure.

Every association should own a Gospel tent with seating capacity for some 500 or 600 people to be used in its territory for revival meetings in isolated and needy communities. Every county has some such places.

Ovett Senior B. Y. P. U.

The members of Senior B. Y. P. U. enjoyed a social on Tuesday night, July 28, 1925, at the flowing well north of Ovett, Miss. Miss Vera Boutwell was assisted by Mrs. Bruce Sumrall and Mr. Ira Sumrall in entertaining the B. Y. P. U.'s and guests in serving them nice watermelons. The guests were Dr. C. A. Walker and family, Mrs. Lightsey, Mrs. Ray Martin, Mr. A. L. Sims of Hattiesburg, Miss.

—W. M. B.

I closed a meeting with Brother D. B. Powell and the church at Carson, Miss. Meeting closed August 9th. Thirty-one accessions to the church. Large crowds. House never able to seat the people—not by half.

August 2nd I closed a meeting at Red River Church in Louisiana. Fourteen accessions to the church.

Gospel Singer Joseph E. Bryant, a graduate of Shenandoah Conservatory of Music, is my singer. He is very fine.

—A. D. Muse.

REV. J. A. GREEN PREACHED SUNDAY

Rev. J. A. Green, pastor of the Enon Baptist Church, filled the pulpit at the First Baptist Church at the morning and evening hour Sunday. Rev. J. W. Mayfield is on his vacation at Hendersonville, N. C.

Rev. Mr. Green has just closed a meeting at Enon Church in which Rev. J. L. Boyd, of Magee, did the preaching.

This meeting resulted in twenty-seven additions to the church, twenty-one by baptism. The house was filled at each service with the exception of one day when the rain poured down in torrents and even on this day there was a good crowd present.—McComb Journal.

EBENEZER, JEFFERSON DAVIS COUNTY

J. Ben Hemphill is pastor of this fine old church. The pastor preached during the first day of the meeting, so when the visiting preacher reached the scene, the revival was on. Here the Lord gave this preacher his greatest first day in a meeting. The whole meeting was, in some regards, the greatest with which the Lord has ever honored me. There was only one service during the entire meeting in which there was not an accession to the membership of the church. One mature man joined at the water's edge, and at the farewell service, there were three professions of faith. In all, the Lord added to

the membership of the church some two dozen souls.

This was my second season with the saints at Ebenezer, and they honored me with an invitation to return next year. The spiritual temper makes it easy to work for the Lord at Ebenezer. Brother Hemphill is as unselfish, as faithful, as industrious, and as lovable a yokefellow as the Lord ever permitted me to work with. Brother Hemphill has high hopes that the church is going to erect right away an adequate plant at their place of worship. May the Lord give this faithful pastor the desire of his heart in this.

—L. Bracey Campbell.

REVIVAL AT CASCILLA

All Cascilla has been made to rejoice at the result of a great revival. The past week has been one when we heard splendid sermons, and when people were deeply touched.

We had with us Brother W. A. Keel, who is a graduate of Mississippi College and is now a student in our Seminary at Louisville. His sermons were spiritual, and his prayers were fervent. To have associated with him has deepened my conception of prayer.

Twenty-three members were added to our church. Twenty-two of these came for baptism. It was a great experience to see these dear ones come to the Savior. Four others were converted who will go to another church. The church is built stronger. Brother Keel is a splendid singer, and his singing was uplifting. Ashland Church faces a period of great possibilities.

—Richard H. Campbell, Pastor.

It may be interesting to my friends in Mississippi to know that I have been busy in the Lord's work since I was in your good state at Moss Point and Gloster. I have held meetings at Pleasant Plains, McNary, Medon and now at Cordova and go the 23rd to Rutherford, all in Tennessee. The Lord has given us good meetings in all of these places where we have been and the prospects are good here.

I have some open dates beginning the 6th of September. Would be glad to work in your state again. Brother Howse, Bible teacher in Union University, is a Mississippi product.

Sincerely,

—L. O. Vermillion.

REPORT OF BETHSAIDA REVIVAL MEETING, NESHOPA COUNTY

The meeting of days began second Sunday in August. Brother Perry Davis secured the help of Rev. W. E. Winstead, a brilliant young man, during the revival. From the beginning the spirit of Christ was manifest. Everything working in harmony and accord for good. Brother Winstead did all the preaching; his sermons were clear, concise and full of strength.

Brother Winstead assisted Rev. J. E. Breland in a meeting at Little Rock, Miss., before coming here. He

leaves fourth Sunday in this month to help in the revival meeting at Beulah.

We are pleased by the results of the meeting, brought by the prayers and service of the members and others that took part in the advancement of Jesus Christ.

Sixteen members were added to the church, seven by letter and nine by immersion. Brother Davis baptized the converts Thursday afternoon. We are justly proud of the glorious and splendid meeting.

STAR HAS SUCCESSFUL MEETING

The Baptist meeting at Star closed last Friday morning after one of the greatest series of services ever held at Star. The Rev. H. M. DeMoss of Clinton, one of Mississippi's most forceful and able ministers, did the preaching, while Mr. W. W. Grafton, a very able singer, led the song services. Mr. Grafton is a young man graduating from Clarke Memorial College last June. His home is Laurel, Miss.

Thirteen additions were made to the church, five by confession and eight by letter.

If any church in Mississippi needs a forceful preacher to help in their meetings write Rev. H. M. DeMoss, Clinton, Miss., at once.

S. S. CONVENTION

On the first Sunday in August the Grenada County Sunday School Convention met at Hardy Station Church. Every church within the Association with the exception of four had representatives at this convention. Practically every church represented had a part in the program rendered that day. The church at Hardy has only a few members but they deserve credit for the efforts they are putting forth in their work. In July several members of the church attended a Sunday School Training School and the diplomas were awarded on the day of the Convention. Every one present went away feeling that it was a profitable day for the work in Grenada County.

—E. C. Williams.

SATARTIA

On the first Sunday in August we began our revival services, continuing through the following week.

Brother Jodie Hamilton, brother of our pastor, Rev. Wm. Hamilton, did the preaching, and though only a short time in the ministry he completely won the hearts of the people. All were impressed with his consecration, his sincerity and his sublime faith in God. His messages were clear, thoroughly scriptural and spoken with deep earnestness. Never before has the writer seen it more conclusively demonstrated that the word of God is the power of Salvation, for this young preacher leaned heavily upon God's word.

As a result of this meeting a better spirit prevails among our people in addition to the eight newly born into the Kingdom.

—A. Benj. Kelly.